VOX CLAMANTIS

OR AN

ESSAY

FOR THE

Honour, Happineſs and Proſperity

OF THE

English Gentry,

And the whole Nation: In the promoting Religion and Vertue, and the Peace both of Church and State.

By *P. A.* Gent.

Verbum ſat' Sapienti.

LONDON,

Printed by *John Playford* in *Little-Brittain*, for *Benjamin Tooke*, at the *Ship* in St. *Paul's* Ch[illegible] Yard. 1684.

MVSEVM
BRITAN
NICVM

TO THE

Honoured Sir *John Moore* Kt. one of the Aldermen of the City of *London*.

Worthy Sir,

CONsidering that good and honeſt deſigns ſute beſt with Good men, and are moſt acceptable to them, and that they are moſt worthy the countenance and protection of perſons in power and authority, I could not well propoſe to my ſelf a fitter perſon to whom I might dedicate the enſuing Diſcourſe than Sir John Moore; *the name of* Moore *hath been highly honoured heretofore in the famous Sir* Thomas Moore, *ſome-*

time Lord Chancellor of England, *which now you have made more illustrions by your being the Grand Instrument in one of the best designs ever attempted and effected in our days, next the Miraculous and Happy Restoration of his Sacred Majesty, even the Suppression of Fanaticism and Disloyalty, that Pest and Plague of both Church and State, by your seasonable and resolute steming that Tide, and putting a stop to that Impetuous Current which threatened to overwhelm the Nation; whereby you may well be reputed to be in truth, not only* Maleus Fanaticorum, *but also the happy instrument and means of preservation both of Church and State, the Glory and Happiness of your anciently Renowned City, and one of the Loyalist Subjects this Age hath produced. May the best of Blessings ever attend the Royal Throne, with all the Royal*

Family,

Family, so long as the Sun and Moon endures : And may their Enemies he be ever cloathed with shame and confusion. Be pleased Sir to pardon my great boldness in this Dedication, (the goodness of the end must plead for the unworthiness of the performance, (and with my Prayers for all Health and Happiness to you and yours,) suffer me to subscribe my self

Sir,

Your very Humble

Nov. 20th. 1683.

and devoted Servant,

P. A.

VOX CLAMANTIS.

CHAP. I.

Of the Nature and Kinds of Drunkenneſs and Exceſs; and the prevalency of it in the World; &c.

AS the happineſs and perfection of man principally conſiſts in his being endowed by God with a rational Soul, ſo in the uſe and exerciſe of that noble faculty of Reaſon, muſt doubtleſs conſiſt his Felicity, and to follow the true and clear Dictates thereof; and therefore he that makes the greateſt uſe of Reaſon by ſober and ſerious conſideration, is without doubt moſt like himſelf, is moſt a man: From whence it muſt needs follow therefore, that all ſuch things as prejudice, clog, or interrupt the Soul of Man in the Exerciſe and Uſe of his Reaſon ought (as he tenders his own welfare) to be ſhunned and avoided by him, with all poſſible care

and diligence, as all Riot and Exceſs whatſoever. But more eſpecially, when the Supream Wiſdom, the Divine Laws, hath prohibited the ſame, and under pain of Damnation.

Now Gluttony and Drunkenneſs, and all Exceſs whatſoever being ſo frequently and ſo ſharply reprehended by the holy Chriſtian Doctrine, and the Contraries thereto, *viz.* Sobriety, Temperance, and Moderation, being ſuch indiſpenſible and neceſſary duties of the excellent Religion of the ever bleſſed Jeſus; a man muſt be more than ſottiſhly brutiſh, if inſenſible of the unchriſtianneſs of Chriſtians in the Age we live in, in this reſpect, when they that are drunk, are not drunk in the night only, but in the ſight of the Sun. And how can a man but ſtand amazed to conſider, that the Inſtitutions of that Graud Impoſter *Mahomet* ſhould be more carefully and exactly obſerved and followed by his Diſciples and Followers, in abſtinence from Wine, than the holy Chriſtian Laws and Inſtitutes?

What can it be leſs than the greateſt reproach imaginable to us Chriſtians, that this Swiniſh ſin ſhould be once named among us? Much more when it is grown to that height and perfection, as to become the Epidemical Sin of the Nation (as it were) at this day?

Now in ſhort to deſcribe what this ſin is; I humbly conceive it may be ſaid (at leaſt,)

that

that it is a Spontaneous and Voluntary Clogging or Indiſpoſing the Soul and Mind by Exceſs in Eating and Drinking, whereby it becomes unable to make uſe of its noble faculty of Reaſon and Underſtanding, for the well-government and regulation of the actions of the man; or rather as the late Reverend Dr. *Hammond* hath deſcribed it more ſtrictly, when we eat or drink to the overcharging of the body: the Sobriety contrary to which, is the Eating and Drinking no more than agrees with the health and good temper of it; there being alſo another exceſs in quality or delicacy of Meats and Drinks, *viz.* a ſtudied care and purſuit of ſuch as are moſt delightful: and the Sobriety contrary to this, is when we content our ſelves with that Meat and Drink which is neceſſary and uſeful to the health and ſtrength of our bodies, and neglect and deſpiſe all other Delicacies.

But over and beſides theſe, there is alſo another ſort of Exceſs and Drunkenneſs that men are many times guilty of, and that is being inebriated by Paſſion, Anger, or the like, that *Brevis inſania* of the Soul, as the Philoſopher calls it; or which is worſe, with Pride, Self-conceitedneſs, Envy, Malice, Revenge and Cruelty, which muſt needs be the worſe, and of far greater danger to the Soul, by how much the Sober Perſons, in the repute of the world, may herein notwithſtanding be intoxicated to Exceſs, and to be little

ſenſible of it; but let the mind be diſcompoſed or put out of due order and frame, be it with what it will, that which diſcompoſeth it, is the intoxicating Liquor. And if it be of this later ſort, it is doubtleſs far the worſe, both in its own nature, and in its effects, it being to be drunk with the Wine of Hell, in which the accurſed Spirits ſolace themſelves (ſo far as God permits them) in their Regions of darkneſs. But this by the by, only I ſhall recommend this more eſpecially to the conſideration of our Phanaticks, the Sober and Godly part of the Nation, as they would be thought.

'It muſt be granted (as a late Author hath 'obſerved) that moſt Nations under the Sun 'have their intoxicating Liquors, and that 'ſome rather than not be drunk, will ſwallow 'Opium, Dutroy, and Tobacco, or ſome other 'intoxicating thing; ſo great an inclination 'hath Mankind to be exalted, (as the ſaid 'Author calls it.) *Pliny* complains that drun-'kenneſs was the Study of his time, and 'that the *Romans* and *Parthians* contended 'for the glory of exceſſive Wine-drinking. 'Hiſtorians tell us (as the ſaid Author fur-'ther hath it) of one *Novellius Torquatus*, that 'went through all the honourable degrees 'of dignity in *Rome*, wherein the greateſt 'glory and honour he obtained, was for the 'drinking in the preſence of *Tiberius*, three 'Gallons of Wine at one draught, before e-

'ver

'ver he drew his breath, and without being 'any ways concern'd; and *Athenæus* ſays, 'that *Adelanthus* wiſhed his own neck as long 'as a Cranes, that he might be the longer in 'taſting the pleaſure of Drinks. But this is not to be much wondered at in Heathens, who had among them a *Ceres*, and a Drunken God *Bacchus* to be worſhipped, but that Chriſtians ſhould abound in this Swiniſh Exceſs, is the greater wonder. As for inſtance, the *Germans* who are ſaid commonly to drink whole Tankerds, and Ell Glaſſes at a draught, adoring him that dirnks fairly and moſt, and hating him that will not pledge them; and the *Dutch*-men, who will ſalute their Gueſts with a Pail and a Diſh, and make Hogſheads of their Bellies: And the *Polander*, that thinks him the braveſt Fellow that drinks moſt Healths, and carrie's his Liquor beſt, being of opinion that there is as much Valour in Drinking as in Fighting: Not to mention the *Ruſſians*, *Swedes* and *Danes*, who are intollerably Exceſſive therein. So that (as the moſt ingenious Author of the *Vinetum Britanicum* concludes) Temperance (Comparatively ſpeaking) is (or hath been at leaſt) the Cardinal vertue of the *Engliſh*, as well as the *Perſians*. But nevertheleſs, there are many men in this Nation in our days, who are grown to that height of Exceſs among us, not much inferiour to thoſe Celebrated Ancients, and to thoſe other of our Neighbours

laſt mentioned, unto which they have added the immoderate uſe of Tobacco alſo, whereby they not only diſhonour their Nation, and deprive it of its former glory and renown of Temperance and Moderation, but in truth un-man, un-chriſtianize themſelves.

CHAP. II.

Perſwaſions to Temperance.

IT is therefore well worthy our pains ſeriouſly to conſider how diametrically this ſin of Drunkenneſs and Exceſs is oppoſite to the Divine Laws, the Excellent Religion of Jeſus Chriſt, which none can be ignorant of, that know what Chriſtianity means, wherein there is contained moſt ſtrict Rules of Sobriety, as is before mentioned; and that under the threatnings of Damnation to him that frequently, and willingly, and indulgently offendeth herein, 1 *Cor.* 6. 10. It is ſaid of Drunkards, that *they ſhall not inherit the Kingdom of God*; where (as the ſaid worthy Author Dr. *Hammond* before mentioned obſerves) the word Drunkards is not to be reſtrained to thoſe who drink to Beaſtiality, to the depriving themſelves of the uſe of their reaſon, that drink drunk as we ſay, but belongs

longs to all that drink Wine or Strong drink intemperately, though through their ſtrength of Brain they be not at preſent intoxicated by it. So *Gall.* 5. 21. Among the works of the Fleſh, there is mention of Drunkenneſs and Revellings or Comeſſations, or Exceſs in Eating, and Drunkenneſs, or Exceſs in Drinking. And ſo 1 St. *Peter*, 4. 3. Exceſs of Wine, Comeſſations and Drinkings. And on the other ſide, Sobriety is Commanded, 1 *Theſ.* 5. 6. and 8. And *Titus Chap.* 2. It is mentioned as a ſpecial deſign and end of the appearing of Chriſt, that we ſhould be inſtructed to walk (Juſtly, Piouſly, and Soberly in this preſent world.) The firſt of thoſe three referring to our duty to our Neighbour, the ſecond to our duty toward God, and that of Sobriety to our duty to our ſelves.

Let us further conſider (as the worthy Author Mr. *Jo. Hales*, heretofore of *Eaton* Colledge obſerves,) that the firſt ſtroak which is to be given in our ſpiritual warfare (as we are Chriſtians) is to be directed againſt the Belly; and he cites *Caſſianus*, who ſaith, *Primum nobis ineundum certamen eſt adverſus gaſtrimargiam*; and alſo *Pythagoras*, whoſe words are, *FIRST AND ABOVE ALL THINGS BE SURE TO MAKE YOUR SELF MASTER OF YOUR BELLY.* And it hath been (as he obſerves) evermore thought that the beginning and firſt ſtep to vertue, was *Ventri bellum indicere.*

Let it be conſidered, how this Intemperance not only expoſeth the ſoul, as before is proved, as to its eternal welfare, but alſo diſcompoſeth the ſame, and deprives us of our reaſon and underſtanding, that differenceth us from Beaſt, makes us for the time deſtitute of Reaſon, unmans us, degrades us into the degree of Beaſts; men void of their Reaſon we ſhut up in *Bedlam*, not fit any longer for the Society of men, and we generally pitty thoſe Lunaticks, and ſhall we voluntarily make our ſelves ſuch for the time, and thus diſrobe our ſelves of the greateſt Ornament that God hath endued us with, and ſo become Beaſts? Certainly it muſt be concluded that they are unworthy of Rational Souls that thus abuſe them.

Let us conſider how this Intemperance and Exceſs not only expoſeth and diſcompoſeth the Soul as aforeſaid, but alſo how it hurts and endangers the Body, the neceſſary manſion of the Soul in this Life, nothing tending more to the preſervation of our Lives and Healths than Temperance, and nothing being more diſagreeable to that charity which we owe to our ſelves, our Bodies as well as Souls, than Intemperance; and this doubtleſs is, or however ſhould be one of the great deſigns of man, his own welfare and happineſs while he lives here, which conſiſts in having *mentem ſanam in Corpore ſano*. And if the Great Phyſician *Hypocrates* be to be credited, his Aphoriſm

riſm is, to eat without fulneſs, and to be diligent in Labour or Exerciſe is the way to preſerve Health: And in truth, from whence ariſe a multitude, if not moſt of the Sicknesſes and Diſeaſes incident to our Bodies, but from Exceſs in Eating and Drinking, in Surfeiting and Drunkenneſs? So true is that ſaying, *Non plures Gladio quam cecidêre gulâ*: It is the ſaying of the Father very pertinently to this purpoſe, *Juſſiſti Domine & ſic eſt, ut omnis inordinatus affectus ſibi ſit pœna*; now one would think it were, a very eaſy thing to diſwade men from being their own Aſſaſſines and Murderers, and to promote the health and welfare of their Bodies, upon which much of the content of the mind depends; for as the Son of *Syrach* ſaith, *Ecclus.* 30. 16. *There is no Riches above a Sound Body, and no joy above the joy of the Heart*; and both theſe are to be met with in the ways of Vertue, and Temperance and Sobriety in the ways of Chriſtianity. And herein appears the excellency of our Chriſtian Religion, that by its Rules and Directions ſecureth to us the welfare of our Bodies as well as Souls.

In reference to our Eſtates and Families, how neceſſary is this Chriſtian duty of Temperance? Alas, how many noble Familes, and great Eſtates have been overwhelmed and ſwallowed up by the innundations of Drunkenneſs and Exceſs, by a Deluge of Wine and Strong Liquors, by Exceſs in Meat and Drink, Noble and Gentile

tile Perſons brought down from the top of *Tenariff*, at laſt to the extremity of Poverty, even to a Morſel of Bread? According to that memorable Saying of *Solomon*. *Prov.* 23.20,21. *Be not amongſt Wine-bibbers, amongſt Riotous Eaters of Fleſh, for the Drunkard and the Glutton ſhall come to Poverty*, &c. So that he that ſhall ſeriouſly conſider the dangerous conſequence of Eating and Drinking, how it deſtroys mens Healths, and waſts their Eſtates, and conſider how it abounds, and to what an exceſs it is grown to in the world, might marvel (as well as *Pliny* is reported to have done at Fire, that it had not conſumed all the World;) that this Exceſs in Eating and Drinking had not before this time deſtroyed all Mankind.

Likewiſe let it be conſidered, how diſhonourable it is to our nature, that men endowed with noble and excellent Souls, ſhould be ſo devoted to their Palates, ſhould be ſo ſwayed by their Carnal Apetites, like Bruites, and not regulated by their Reaſon; that we ſhould act below our ſelves, yea by gratifying our ſenſuality, ſhould dethrone our Reaſon, wherein lies our excellency and happineſs, as is afore mentioned; yea, ſhould as it were ſuffocate and drown it in this Swiniſh Exceſs, and thereby for the time really transform our ſelves into Beaſts, and in which Exceſs we may be ſaid to do as that Pilot, who in a Storm and Tempeſt, throws away the Helm that ſhould ſteer and guide the Veſſel in ſafety. How

How doth this Exceſs waſte our time that paſſeth on ſo ſwiftly, which therefore ought to be eſteemed precious and well imployed, ſeeing we cannot add one moment to it; time being abſolutely neceſſary for all the actions of the Sons of men under the Sun; as there is a time to be born, and a time to dye, a time to be nurſed up when born, to be educated and inſtructed in the tendency to the attainments of knowledge and underſtanding, and how to comport our ſelves in the world; a time either to acquire an Eſtate and Subſiſtency, or a time to improve an Eſtate left us by our Parents; a time further to improve our Souls in true wiſdom and inſtruction, (the principal duty of our lives,) a time to marry and propagate our Kind, a time to make Proviſion for our Families, for our Children (if God vouchſafe us that bleſſing,) and to provide for their Preſervation, their good Education and Inſtruction, to make proviſion for their future Subſiſtence and well doing, and how they may live after us; a time to prepare our ſelves for either the ſmiles or the frowns of the world, with humility and moderation to manage a great Eſtate, great Honour and Dignity, or patiently and with a ſteddy and conſtant Spirit, to comport under a mean fortune, to conteſt with the Croſſes, Afflictions and Diſappointments of this fickle world; to bear Sickneſſes, Infirmities and Diſeaſes of the Body, with Reſolution and Patience,

tience, a time for all the Multiplicity of other concerns of this frail life, a time more especially always seriously to consider our ends, and to have a great dread of running on the Score with the Almighty, by multiplying our sins without repentance; a time to mortify our Lusts and inordinate Appetites, to furnish and adorn our Souls with all those Vertues and Graces necessary to our Salvation and Eternal Happiness, that we may withstand the Temptations of the World and the Devil, and the Lusts of the Flesh, the Lust of the Eye, and the Pride of Life, as St. *James* calls them; to fight under the Banner of our Lord and Master the ever Blessed Jesus against all our aforesaid great and powerful Enemies, as we stand engaged by our Baptismal Vow and Covenant. And thus to prepare and fit our selves for our dissolution and departure hence, for this we may be sure of, Death that King of Terrours will not forget us, although we forget him; therefore it is but wisdom to take that advice, *Mors tua mors Christi, fraus mundi, Gloria Cœli, & Dolor inferni, sunt meditanda tibi.* So that all these things being seriously considered according to the Reason and Prudence of man, he must be a Mad-man that makes Shipwreck of what is so useful, so necessary, so precious, which if wasted in Trifles and Vanity, deserves great reproof; but if spent and wasted in Sin, in multiplying our Transgressions against God, thereby

thereby increaſing our guilt and danger, this is the height of all Madneſs, Wickedneſs and Folly, there being no name to expreſs the folly and horridneſs of the thing; for this is moſt certain, *Ve illis qui tunc habuerunt terminum Luxuriæ cum vita.*

Further, as Gentlemen are Perſons of Honour, Eminency and Eſteem in the world, and therefore (as they have reaſon) do uſually ſtand upon maintaining of their Honour, Credit and Repute in the world; and indeed Gentlemen ſhould be ſomething like that *Theban* Band (conſiſting but of 300 men which (as I have read in a paſſage of *Plutarch*,) were moſt terrible to the Enemies, and did the greateſt ſervices, they were called the Holy Band, becauſe they hated diſhoneſt things, *&c.*) they ſhould endeavour to be eminent and conſiderable by their Vertue and uſefulneſs; therefore let us conſider how contemptible and deſpiſed all Debauchery and Wickedneſs, but much more this ſin of Intemperance and Exceſs makes us in the eyes of all; yea even Children and thoſe of meaneſt capacity, who will uſually contemn and ſcorn him that is drunk, and then plays the Fool and Antick, and doth actions abſurd and baſe, nothing more contemned and abandoned by all as a man when he is drunk, a man not a man, a man not capable of uſing his Reaſon, not able to guide himſelf, a man transformed into a Beaſt.

How

How much ought therefore this Swiniſh Exceſs to be abhorred and avoided as abominable and filthy by all Noble Generous and Worthy perſons of Gentile and Noble extraction, and good vertuous Education, that they of all men have nothing to do with this beaſtiality? Oh how unſeemly, how unbecoming is it to perſons of Learning and Eminency of Education, yea what an abominable thing muſt it needs be to ſee a Gentleman to debaſe himſelf into the degree and rank of the Baſeſt, to drink and be drunk as a Begger (as the Proverb hath it?) for Gentlemen to put themſelves by this Exceſs (to make the beſt of it) into the rank of the meaneſt of their Servants, thoſe that rub their Horſe heels, yea their very Scullions, and thus to tranſlate the Kitchin and Stable into the Parlor, yea to conform themſelves to the meaneſt Mechanicks and Country Bumpkins, with their high Shooes and Hob-nails, who many of them know little more than the Bruits they drive with their Whip; for it is not ſo great a wonder to ſee them recreating and delighting themſelves in their ſenſualities their more proper ſphere? But for Gentlemen that have wiſe and capacious Souls, and that move in a higher orb, that have wiſe and well inſtructed, well educated minds, for them to degenerate and play the Bruits, to degrade themſelves, to have no more command of themſelves, of their ſenſe of taſte, than the

—Cobler

Cobler, or the Tinker and his Mate: What more abſurd, what more irrational and unwiſe, yea, what more ſordid, filthy and baſe? for Gentlemen to have any thing to do with Swiniſh Drunkenneſs, which not only degrades them and ranketh them with the meaneſt of the People, but with the filthieſt of Animals, even Swine; which muſt needs render them very contemptible and mean to all Perſons. For Sin of any kind is the greateſt deformity in nature, it transformed Glorious Angels into Devils, how diſhonourable is it therefore for Gentlemen to be in love with Uglineſs and Deformity?

And could men alas! but take a ſurvey, and view of themſelves, their Behaviour in their Exceſſes and Debauches, how odious and deſpicable, how ridiculous and abſurd would they appear to themſelves, to their own ſerious thoughts? For it becomes all men, but more eſpecially Gentlemen, to have Wiſe and Sober thoughts and worthy deſigns, in which to imploy and delight themſelves, in which conſiſts true joy and comfort of mind, for *Res eſt ſeveri verum gaudium*, (as one well ſpeaks.) Now for them that ſhould in their Converſations be like Stars of the Firſt Magnitude, ſhining and reſulgent, ſeaſoned with Religion Wiſdom and Vertue, and ſhould enliven and enlighten all about them within their ſeveral Orbs and Stations, encouraging Vertue, Temperance and Goodneſs, and frowning upon Vice and Wickedneſs; to ſee them wallowing

in

in Mire and Dirt in their Exceſſes and Debauches: *O Monſtrum horrendum*, &c.

Conſider alſo ſeriouſly what great guilt you contract by giving bad example, by teaching and propagating Vice and Wickedneſs in the many your Inferiors; you are eminent in your Stations, ſet above a multitude of other men, and therefore your actions muſt needs be very conſpicuous, and the greater the perſon is offending, the more miſchievous is his example; your examples are of great force and efficacy to lead others, either to Vertue and Goodneſs, or to Vice and Wickedneſs: As for the ignorant and mean Perſons, why may they not think to be bold in thoſe courſes where their Betters by far dare ſo freely venture. Yea as it was obſerved of *Cato* an eminent man in his time, *Facilius quiſquis objecerit crimen honeſtum quam turpem Catonem*; you will make your Inferiors take Vice to be Vertue. Beware therefore Gentlemen I beſeech you (you that move in a higher Orb) of giving bad example, for thereby you will involve your ſelves certainly in infinite guilt, will be a means of damning thouſands beſide your ſelves, and double damning your ſelves at the laſt; you therefore have little need of heating the Furnace of Hell ſeven times hotter than elſe it would be, by urging and tempting men, nay forcing them to this horrid Exceſs, which muſt needs bring you into the rank of the Infernal Spirits, whoſe proper work and

delight

delight is in tempting men to ſin to the deſtruction of Millions of Souls.

How unfit alſo doth Surfeiting and Drunkenneſs make men to govern themſelves or their own affairs, their Wives, Children, and Families, their Eſtates and Concerns? How doth it unfit them (by thus degrading and debaſing themſelves by their ſenſualities) to be Magiſtrates and Governours under their Prince? for as *Solomon* ſaith, *Eccleſ.* 8. 1. *It is wiſdom that maketh a mans face to ſhine*; therefore how unfit doth this ſin render Gentlemen to be aſſiſtant to their Sovereign, in governing licentious and ſtubborn People; let us conſider that wiſe adviſe, *Prov.* 31. 4. *It is not for Kings, O* Lemuel, *it is not for Kings to drink Wine, nor for Princes ſtrong drink, leſt they drink and forget the Law, and pervert the judgment of any of the afflicted*, &c. By which we may underſtand plainly how this ſin and vice of Exceſs and Intemperance tends to weaken the Government of the World, of States and Kingdoms, diſables Magiſtrates to Govern, and brings them into contempt. And it is well obſerved by a late worthy Author, that the moſt ſingular and ſtrongeſt part of Humane Authority is properly in the wiſeſt and moſt vertuous; although *Nunquam ita bene erit in rebus humanis ut plures ſunt meliores.*

We may herein not impertinently take in alſo this conſideration (by the by) that this Exceſs once lent a hand to the undoing the

beſt and juſteſt cauſe that ever was in the world, I mean of *Charles* the Firſt, of bleſſed memory; let it not again be ſo far prevalent among us, eſpecially the Kings Loyal Subjects, to the prejudice of the ſame juſt Cauſe of our preſent Prince and Sovereign, againſt his Seditious and Rebellious Subjects, if ever God ſhould permit them to make their attempts again againſt the Crown. Let all ſuch as are eminent for affection and Loyalty to their Prince, be always Wiſe, Sober, Serious and Temperate; but let all the Kings Enemies be Drunk, yea let them be Drunk, and Spue, and fall and riſe no more.

Shall therefore any man that hath a rational and immortal Soul and Spirit, ſo far forget himſelf, his own Reaſon, his Religion, be ſo monſtrouſly vain, fooliſh and abſurd, as deliberately and wilfully to give himſelf over to a habit and cuſtom in ſin, eſpecially in this Swiniſh exceſs, to the diſhonour of God, reproach to himſelf, and to render him uſeleſs and unprofitable both to himſelf and his Generation, which in concluſion will be the deſtruction both of Body and Soul: Can any thing be more unſuitable to a man? Can any thing be more deſperate and inſenſate madneſs and abſurdity? And ſhall it be ever ſaid of the Renowned Engliſh Nation, ſo famous in all the world for Temperance and Sobriety, that they are at laſt ſwallowed up in a deluge of Wine and Strong Liquors, let never

our

our former glory be thus turned into ſhame and contempt.

Laſtly, Let it be conſidered that this Exceſs is uſually, if not always an Enemy to Peace; it muſt needs be not only an Enemy to Peace of mind, for Sin and Guilt muſt needs trouble the Conſcience and Mind, but alſo it is an Enemy to External Peace. *Prov.* 23. 29. Now all men do certainly deſire Peace, and therefore one would think ſhould endeavour to ſhun and avoid all occaſion either of trouble of mind or publick diſcord: It is frequently very apparent what diſturbance mens luſts make in the world, as to the publick peace and happineſs thereof; and amongſt the reſt, this ſin of Intemperance, Men and Women given to their Appetites, how do they many times diſturb their own inward peace, with care and anxiety to make Proviſion for the ſame? What great Perturbation of mind do they undergo when they meet with diſappointments, but more eſpecially what diſturbance doth Drunkenneſs and Exceſs make as to outward peace, in both Families and Towns, what diſcords between Man and Wife, what Quarrels and uproars, yea in our Taverns and Houſes of Publick Reſort? How often may we meet with Storms and Tempeſts at Land as well at Sea? And indeed how ſhould it be otherwiſe, for according to the old Proverb, *When the Drink is in, the Wit is out.* And needs muſt thoſe Barks and Veſſels

ſpeedily fall fowll on one another, in a Storm when there wants Pilots to ſteer and manage them. And as a late Author hath it, *Ebrietas eſt blandus Demon, dulce venenum, ſuave peccatum, quam qui habet ſeipſum non habet, quam qui facit peccatum non facit, ſed ipſe eſt peccatum.*

CHAP. III.

To perſwade all men, but more eſpecially Gentlemen, to Temperance and all other Vertues.

NOw may I take the boldneſs to perſwade all, but more eſpecially Gentlemen, and thoſe of the better rank and Degree among us, to Temperance and Sobriety, and to ſet themſelves to the rectifying this great evil under the Sun; not that I lay the imputation of Drunkenneſs and Exceſs to the Gentry of *England* in general, I abhor ſuch a thought, there being very many of them without queſtion eminent for Religion and Vertue, Sobriety, Wiſdom and Prudence, the ornament of our age, whoſe memories ſhall be had in honour to all poſterity, my preſent Diſcourſe will be to their honour and encouragement; and as to others, being an attempt out of my affectio-

ſections desires of their Honour, Happineſs, and Proſperity, I hope it will not be offenſive to them: Therefore I hope I may ſay further without offence, All you that make any claim to generoſity and gentility, and own to be govern'd by Prudence and Wiſdom, be you all like your ſelves, live anſwerable to your Name, your Education, your Eſtates, your Noble Families; of all men do you abhor any thing that is filthy and diſhonourable, live like your ſelves above the ordinary ſort of people. And,

I humbly propoſe this Expedient as a thing very convenient, that the great abuſe of that cuſtom (innocent enough of it ſelf) of drinking of healths might be laid aſide, and the laudable uſe continued, by ſetting ſome reaſonable bounds thereto, by the wiſdom of Gentlemen, that a Sober man (who abhors to captivate his Reaſon to Drink) might (teſtifying his Loyalty and Reſpects to his Prince and the Royal Family in three or four Healths) be ſuffered to come off ſober and innocent without offence to the Company, and left free to his own choiſe and liberty, while he ſtays.

But alas! when there is no end of Multiplying Healths, till men have diſtroyed their own, and made themſelves Beaſts; as it is an an intolerable vice and miſchief hateful to God and all ſober men, ſo it redounds to the great diſhonour of Religion and Loyalty, and of

the *Engliſh* Nation (ſo eminently ſignalized in former times for Temperance and Sobriety in this kind,) Alſo it muſt neceſſarily tend to the weakening and enfeebling the Nation by debauching mens minds, and making them inconſiderate and careleſs of their neceſſary concerns, and tends to the impairing of their healths, and many times occaſioning ſuddain death, and is alſo a means of transferring diſeaſes to their Iſſue (diſeaſes contracted by us many times, being transferred from us to our poſterity,) *Engliſh* bodies not being enured to this Exceſs like the *Dutch*.

The Sum of all is this, this Curſed Exceſs that (is much to be feared) is growing upon us, hath a direct tendency to the decay and ruin of the Body Politick, Prejudicing men in their Trades and Callings, (for a man in drink is at beſt but as a man aſleep, who for the time is uſeleſs and good for nothing;) yea it diſables him for his buſineſs, not only for the preſent, but ſometimes after alſo, beſides the loſs of his time ſpent in Drinking, to the neglect of his neceſſary affairs of his Trade and Family: And it is a rule warranted by all reaſon (as a late Author obſerves) that it concerneth the good of the Commonwealth, That no man make ill uſe of what is his, *Intereſt Reipublicæ nequis ſuis malè utatur.*

I would humbly offer this to the conſideration of all Gentlemen, what imaginable reaſon

reaſon can be given why it ſhould not be look-ed on as a groſs abſurdity to force our Friends in our entertainments of them either to drink as well as eat more than they deſire, and find to conſiſt with their Health and Welfare; for without doubt if our love and kindneſs be real to thoſe we entertain, we ſhall abhor to do them any prejudice or injury either to their Bodies or Minds, by our kindneſſes, (for if it be not thus, our courteſy and kindneſs is in reality no kindneſs,) and we ſhall be very unwilling they ſhould afterwards complain of our courteſy, or curſe us for the ſame, as many times they do when they lye under the Agonies of Surfeiting and Drunkenneſs, which oft times end in great diſcompoſure of the Body if not death. As the Son of *Syrach* ſpeaks, *Eccluſ.* 37. 31. *By ſurfeiting and Drunkenneſs have many periſhed, but he that taketh heed prolongeth his life.*

If it be thus, then without doubt a man had better by far been without this kindneſs, and been entertained at his own home with with a Sallet of green Herbs, then to pay ſo dreadfully dear for an entertainment abroad; not only to the prejudicing of the health of his body, if not endangering his life, but alſo of his Precious and Immortal part, his Soul, (the utmoſt extent of our kindneſſes in our entertainments, that is lawful and good is, that our Friends and Gueſts ſhould eat and drink to refreſhment and merriment, accord-

ing to that saying, *Ad hilaritatem non ad Ebrietatem*, and that we should converse pleasantly together, and our Company and Converse be acceptable to each other with Sobriety and moderation.) But Excess and Drunkenness alas! doth so transform and discompose us, that we are a burden to our greatest Friends and intimates, and fit only for the Society, not of reasonable Creatures, but of Beasts, yea Swine: For then we may be sure to expect what that wise man mentions, *Ecclus.* 27. 13. *The Discourse of Fools* (*which is*) *irksom, and their sport is the wantonness of Sin.*

Beware of Pride, that sin that overthrew Angels, and Changed them into Devils, a sin that God abhors; and nothing more adorns a Gentleman than Humility, and nothing makes a Man more hateful both to God and Man than Pride: God is said to resist the Proud, and to give his Grace to the Lowly. And therefore the Son of *Syrach* gives this advice, *Eccles.* 3. 18. *The greater thou art, the more humble thy self, and thou shalt find favour before the Lord.* Abhor and detest therefore proud Atheism, for therein the Pride of Man is manifest, and even against God himself, as the Devils was; which is well compared by a worthy Person, to an Apoplexy, wherein is the greatest hazard and danger, and yet no warning or sence of that danger. Consider that Atheists are *Hostes humani generis.* And

as

as *Cicero* the wiſe Heathen will tell you, *Deos eſſe ita perſpicuum eſt, ut qui negat, vix eum ſane mentis exiſtimem*; and as a late Author hath it, he can never intend well that would ſue a Divorce between God and the World, that would rob the one of the work of his hands, and the other of the reward of their Labours; he that allows mankind no hope beyond themſelves, impoſeth a negative upon their beſt expectation, makes the poſſeſſion of the world very uneaſy, without a proſpect of ſome reverſion. And although God cannot be the object of a natural eye, yet he always ſtands full in the eye our reaſon, has choſen to convey himſelf to us by that nobleſt faculty, as the moſt comprehenſive part of our beings, and ſo moſt ſuitable to his being. Should he deſcend to any other converſe with us, it would rather amaze than ſatisfy, and more affright us than inform us; how vain is he therefore that denies there is a God, becauſe he cannot graſp the whole of his being, when we meet with nothing but hath ſomewhat above us: Therefore may I conclude, *That Riches and Strength lift up the heart, but the fear of the Lord is above them both.*——*Let Juſt men eat and drink with thee, and let thy glory be in the fear of the Lord.* Ecclus. 39. 26. *and* Chap. 9. 16. And let proud Atheiſts know that the Almighty is above them, and that they are but poor Mortals, whoſe Breath is in their Noſtrils,

Noſtrils, and that their own Conſciences will now and then (whether they will or not,) laſh and torment them for their folly and inſolence; and at laſt however, breathing out their Souls with horror and amazement, they ſhall be forc'd to cry out with that wicked Apoſtate *Julian*, *Viciſti Galilæe*, My Atheiſm is now confuted to my ſhame and torment for ever.

Abhor therefore as to live in the defyance of God and his Laws, ſo more eſpecially alſo to prophane his Sacred Name by Oaths and Curſes, that unprofitable ſin, that voluntary ſin, a ſin without a temptation to it as I know of; and St. *James* 3. 17. *But above all things my Brethren ſwear not*, &c. Accuſtom not thy mouth to Swearing, neither uſe thy ſelf to the naming of the Holy one.——*A man that uſeth much Swearing, ſhall be filled with Iniquity, and the Plague ſhall never depart from his houſe.* Ecclus. 23. 9.—11. And may I not add, he that thus profeſſeth the holy Chriſtian Religion in vain, as ſo deliberately and willfully to uſe his Tongue to Oaths and Curſes contrary to the expreſs and poſitive command of Chriſt (*Swear not at all*;) he may juſtly expect therefore that God will not hold him guiltleſs that thus prophaneth and abuſeth the holy Religion he profeſſeth to own: For may I not ſay to you that own Chriſtian Religion, if your Religion be not true, why do you profeſs it? If it be true, why do you not practiſe it? Live ſomewhat anſwerable to it,

for

for it is not the Profeſſion but the Practice of Religion that will ſtand us in any ſtead. I hope therefore I need not ſay to you, abhor to vilify and reproach your God, your Religion, to be debauched, and thereby to proſtitute and debaſe your ſelves.

Let us conſider what in reality is true worth and gentility, wherein it conſiſts, *Nobilis* is ſaid to be derived of *Noſcibilis*; therefore an empty head although adorn'd with a fair Peruke, ill becomes a Gentleman. For *There is nothing ſo much worth as a mind well inſtructed*, ſaith the Son of *Syrach*, *Ecclus.* 26. 14. Doth not knowledge and wiſdom therefore become you? And doth not that teach you firſt to be juſt, and to render unto every one their due? and therefore ought you not to render thoſe awful and high reſpects to the Divine Majeſty that is due unto him. *Jupiter opt. max. cujus Nutu & Arbitrio Cœlum, Terra, Mariaque Reguntur*; as *Cicero* ſpeaks. *The fear of the Lord is Honour, Glory and gladneſs, and a Crown of Rejoycing*, Ecclus. 1. 11. Reverence with all humility the moſt high and holy one, who is above you, how great ſoever you are in this world, who made you and preſerves you, gave you your Eſtates and Honour, diſtinguiſhed you from others by placing you in a higher Orb and Station, and expects in juſtice an account of all his Bleſſings from you, unto whom you ſtand more than ordinarily engaged for the abundance of all the

the good things of this life that you enjoy above multitudes or moſt others, and poſſibly as deſerving as your ſelves. It doubtleſs very much lies upon you therefore in juſtice and gratitude, that the Donor of all may receive his due honour and praiſe. I hope that it will not be needful to put you in mind, not to turn his Mercies into Curſes, by wickedly contemning and diſhonouring God with his own Gifts and Favours beſtowed on you. And conſider (as a late Author hath it,) that it is an error worſe than Hereſy, to adore the Complemental and Circumſtantial piece of Felicity, and undervalue thoſe Perfections and Eſſential points of happineſs, wherein we reſemble our Maker. And beſides you can never become wiſe and knowing, never attain to true wiſdom and underſtanding, without a virtuous and good converſation; for as a late Author hath well obſerved, that our ingenuity and honeſty, and in acting up to the Principles thereof, contributes exceedingly to the attainment of true wiſdom and underſtanding, in that it begets a greater ſerenity and clearneſs in the mind, for the diſcerning the excellency of the Doctrines and Duties of Religion, which men of debauched lives are indiſpoſed for; for ſenſuality and fleſhly luſts do debaſe the minds of men, darken their reaſon, tincture their Souls with falſe colours, fill their underſtandings with prejudice, that they have not the free uſe of their intellectual

facul-

faculties; nor are they diſpoſed for the Exerciſe of the acts of Reaſon, eſpecially about objects of Religion: Whereas perſons diſintangled from the Tyranny of Luſt and Paſſion, have not only their Animal Spirits purer and finer for the exerciſe of the nobleſt acts of reaſon, but their minds are emancipated from many prepoſſeſſions and prejudices that ſenſual perſons are in bondage to. Therefore *Solomon* ſaith, that *The fear of the Lord is the beginning of Knowledge. Prov.* 1. 7. And the Son of *Syrach, Ecclus.* 1. 20. *The root of wiſdom is to fear the Lord.* And Ecclus. 1. 4. *Wiſdom will not dwell in a polluted Soul, nor in the body ſubject unto ſin. And the wiſdom that is from above, is firſt pure, then peaceable. St.* James 3. 17. I humbly beſeech you Gentlemen ſeriouſly and wiſely to conſider, that as vertue and goodneſs is nothing elſe but guiding and governing our ſelves according to true wiſdom, as I humbly conceive; that is to ſay, by a true judgment and eſtimate of all things: So vice and ſin is doubtleſs the greateſt folly and abſurdity in the world. How it therefore ſhould be poſſible for debauched and wicked men ever to be wiſe and prudent, is not in the power of imagination to apprehend, as I humbly conceive.

Beſides God doth in juſt judgment to a Nation and People, when they will not receive the truth with the love of it (as the Scripture teſtifies) to give them up to ſtrong de-

luſions,

ſuſions, to a reprobate mind, to believe lies, to act moſt unwiſely and irrationally not like men endowed with reaſon, but directly oppoſite to their own great intereſt and happineſs and welfare.

Again, if you have reſpect for God, you need not to be ſtirred up to have great reſpect for the Clergy his Miniſters, that wait at his Altar, if you contemn and deſpiſe them, the whole world both *Chriſtians Pagans*, *Turks* and *Infidels* will condemn you; and you know what our Saviour ſaith, *He that deſpiſeth you deſpiſeth me*, &c. You cannot doubtleſs but eſteem them highly for their works ſake, which hath been of old ſometimes the imployment of Kings and Princes; without queſtion a noble and worthy imployment, to attend the worſhip and ſervice of the higheſt Lord, who is the Sovereign of the whole world, who is King of Kings and Lord of Lords. It becomes your gentility, to take them into your favour and protection, that God may take you and yours into his. *Eccluſ.* 7. 29. *Fear the Lord, Reverence his Prieſts.* Verſe 30. *Love him that made thee with all thy ſtrength, and forſake not his Miniſters.* Abhor to ſlight and contemn them, much leſs to attempt the corrupting and debauching of them.

Again, Gentility conſiſts in Loyalty to your Prince, this is doubtleſs a principal part and duty of all Gentlemen ſtrongly to endeavour

to

to ſupport the Crown and Government, yea to to the utmoſt extent of your power, to uphold him that is the beſt Gentleman of the Kingdom, in whoſe veins runs Royal blood, who is the Fountain of Honour and Gentility, yours but derived from him; conſider therefore ſeriouſly what will be your Lot, if your Prince and the Royal dignity ſhould fall to the ground, how can you and your Gentility poſſibly ſtand and ſubſiſt? The ſplendor, glory and proſperity of your Prince is yours; take away the Sun out of the Firmament, and what will become of the Stars? Alas your luſtre and light is but borrowed from him, and therefore cannot conſiſt without him; if he fall, your glory will certainly ceaſe, and you will be at laſt brought under the yoak of the meaneſt of the people, Major Generals, to Lord it over you as heretofore.

I need not put you in mind to be wiſe, ſober cereful and vigilant, for you have ſober and ſerious Adverſaries, if I may ſo call them, who are your and your Princes implacable Enemies, who are very demure and ſerious to do miſchief, and to work your and his ruin: And I make no queſtion you have heard how they triumph in the name of the Sober Party of the Nation, and have it (you may be aſſured of it) in their deſign and intention (if they can) very ſoberly and devoutly with the face of Religion, to raiſe up the Good old Cauſe again out of the duſt, and once more

to

to dethrone Majesty, and very soberly to set up their Common-wealth, and overthrew both Church and State, and cast your all with your Prince and Royal Family out as Dirt and Rubbish fit for nothing, and to Lord it over you (which is made now more apparent since the writing of this Discourse, by the Discovery of the late horrid Plot,) wherefore doth it not (think you) very much concern you all to be wise and sober, to be all firmly united among your selves, and to adhere closely to your Gracious Prince, and to endeavour to wipe off the stain of Intemperance and Debauchery from the *English* Gentry the Loyal Party, which your Enemies would so earnestly fasten upon you.

Consider further wherein your Gentility consists, that whereas you have a Wise, Noble, Mild, Generous and Gracious Prince and Sovereign, who is Wise and Gracious even to a Miracle, who is Sober and Temperate, who delights in Noble, Just and Generous Actions, who rules his people with Wisdom, Moderation and Gentleness, who designs our good and welfare. Now therefore it will be harsh to you to say, *Regis ad Exemplum*, follow his Example of Wisdom, Sobriety, Temperance, Patience, and Goodness; be you Wise, Sober and Temperate.

Endeavour to promote the welfare of all under you, seek the welfare of your poor Tenants, and that they may not only subsist

but thrive under you; take heed of oppreſſing them, conſider that to *Terrify and do wrong will waſte Riches, thus the houſe of Proud men ſhall be made deſolate*, Ecclus. 21. 4. To promote their welfare is your own intereſt, and therefore I need to ſay little to perſwade you to do good to your ſelves; do not go about to vitiate and debauch them by Exceſs and Intemperance, for to make them ill Husbands will be your loſs in concluſion; but do them good, diſcountenance vice and prophaneneſs in them and all others under you: and further let it be your deſign and care to do all the good that you are able, in this conſiſts Gentility, for in this is your happineſs and glory. Let your mind be inlarged in ſome meaſure anſwerable to your fortunes, be like the Sun who delights to to run his courſe, and afford his benigne influence to the Earth, and every Creature of the Univerſe. So *Honour the Lord with thy Subſtance, and with the Firſt Fruits of all thy Increaſe*, Prov. 3. 9.

In this alſo principally conſiſts your Gentility, that you abound in Charity towards the Poor, they are eminently yours, your Lot and Portion: *Caſt thy Bread upon the Waters*, &c. And *Give therefore a Portion to Seven and to Eight, for thou knoweſt not what evil ſhall be upon the Earth*; as *Solomon* ſpeaks, *Eccl.* 11. 1, 2. And as to your direction in this great and neceſſary work, let the Reverend and worthy Dr. *Hammond* be your guide, who ſaith That

as our Righteousness must exceed the Righteousness of the *Jews*, so our Mercy their Mercy; (*i. e.*) to be a Righteous Christian, (such a one as performs what the Law of Christ requires of him for Almsgiving,) it is necessary to set apart much more than a yearly thirtieth part of his Revenue or Increase, and to be a merciful, or benign, or pious Christian; much more again than that is necessary. And whereas the Apostle in 2 *Cor.* 9. 6. saith, *He that Soweth bountifully shall Reap bountifully*; by which the said worthy Author conceives, is meant not only Gods abundant retributions of glory in another world, but even his payments of temporal plenty and blessings here, to those who have been willing to make that Christian use of that earthly Talent committed to their Stewarding: And concludes with a Passage out of S. *Hierom*, *Non memini me legere mala morte mortuum, qui liberaliter opera Charitatis exercuit*: He also further observes, that Alms increaseth wealth, because the giving Alms brings Gods blessings on wealth; and further saith, there is he conceives not any one thing temporal, for which there are so many clear evident promises in the Scripture as this.

Therefore in the midst of those freedoms you take, in the use of your abundance, consider and remember the Poor, and cut off at least somewhat of your Superfluities and Excesses, and let the Poor, Hungry, and almost

starved

ſtarved Families be refreſhed therewith, and let them rejoyce and drink your Healthy, and bleſs you, and pray for your Proſperity and Happineſs; for this is moſt certain, it is the work of Wiſdom, Religion, Juſtice, Temperance, Loyalty and Charity, that will exalt you, and that muſt eſtabliſh both you and your Family: For unleſs a man hold himſelf diligently in the fear of the Lord, his Houſe ſhall ſoon be overthrown, *Eccluſ.* 27. 3. So that if ever God ſhould ſuffer the Nobility and Gentry of this Nation to be once more overthrown and trodden down (as heretofore) Atheiſm, Contempt of God and Religion, Wickedneſs and Debauchery, together with groſs Hypocriſy, will be the cauſe thereof; from which fearful judgment let us pray Good Lord deliver us.

Gentlemen, think ſeriouſly of thoſe many dangers and Temptations that your Wealth, Grandure and Superfluity of all things, expoſe you to; therefore the Son of *Syrach* ſaith, *Eccluſ.* 31. 8. 9. *Bleſſed is the Rich that is found without blemiſh,——Who is he and we will call him bleſſed?——Who hath been tryed thereby and found perfect?* Then let him glory, who might offend, and hath not offended, or done evil and hath not done it. How hard a thing is it for a Rich man to enter into the Kingdom of Heaven? ſaith our bleſſed Saviour; although few ever in the World have believed him; and it is recorded of *Pelagius* (as a late

Author hath it,) that grounding himſelf upon this Scripture (*It is impoſſible for a Rich man to enter into Heaven*) he would by no means grant that a Rich man could be ſaved, but for this, the Church noted him for an Heretick; for among his Hereſies, this is ſcored up for one, together with that, 'That it is 'not lawful to ſwear; but if *Pelagius* had ne-'ver otherwiſe erred, the Church might very 'well have pardoned him that hereſy, (as the 'ſaid Author obſerves,) and goes on thus; 'For many times it falls out by reaſon of the 'hardneſs of our hearts, that there is more 'danger in preſſing ſome truths, than in main-'taining ſome errors; many Rich and Cove-'tous men by reaſon of the truth that Rich 'men may be ſaved, flatter themſelves in 'their ſins, whereof they dye well conceited, 'from which they had been freed, had it been 'their good fortune to have been thus far de-'ceived and been *Pelagians*. Let men therefore 'either quite refuſe Riches if they offer them-'ſelves, or if they will give them acceptance, 'let them believe, that if they be Rich they 'may be ſaved; but let them ſo live, as if 'they could not, for the one ſhall keep them 'from error in their Faith, the other from 'Sin in their Actions. Therefore when ever thou ſeeſt God willing to bring the world upon thee, to enrich thee, to raiſe thee to honour, *Suſpectum habe hanc Domini indulgentiam*, which the ſaid Author cites out of *Tertullian*.

In

In the midſt of your fulneſs of all things, conſider ſeriouſly your danger, and take this caution, *Go not after thy Luſts, but refrain thy ſelf from thine Appetite; take not pleaſure in much Good Cheer.* Ecclus. 18. 30, 32. And *Chap.* 19. 2, 3. *Wine and Women will make men of underſtanding to fall away; Whoſo taketh pleaſure in wickedneſs ſhall be condmned, but he that reſiſteth pleaſure, crowneth his life.* It is true, God vouchſafeth you abundance, and you may pertake of the good Gifts of God, and give him thanks; for every Creature of God is good, being ſanctified by Prayer; and as the wiſe man ſpeaks, *Ecclus.* 31. 20, 27. *Sound Sleep cometh of moderate Eating, he riſeth early, and his Wits are with him, but the pain of Watching, Choler, and Pangs of the Belly, are with an unſatiable man. Wine is as good as life to a man, if it be drunk moderately,* ——For it was made to make men glad. The great danger is of ſinning in the uſe of lawful things by Intemperance and Exceſs, a Temptation to which lyes always before you; and as a late Author hath it, To be able to meet and check an Enemy, to encounter occaſions, to act our parts in common life upon the common Stage, and yet to keep our uprightneſs; this is truly indeed to live and to ſerve God and Men, and therefore God the more, becauſe Men,: On the contrary, to avoid occcaſions, to follow that other, *Vincendi genus, non pugnare,* to overcome the world by contemning and avoid-

ing it; this argues a wife, indeed but a weak fainting Spirit, therefore it mainly concerns you in the midst of Temptations and Snares to be watchful over your selves: And this you may please to take for your incouragement, *Eccles.* 33. 1. *There shall no evil happen unto him that feareth the Lord, but in temptation even again he will deliver him.*

Abound in conjugal affections to your Yoak Fellows, *Amor perennis Conjugis Casta manet*; Love them as your selves, for they are a part of you; and therefore as the Scripture speaketh, *No man ever yet hated his own Flesh*; render them their due benevolence, let them be to you as the Loving Hind and Pleasant Roe, as *Solomon* speaks, *And let her Breasts satisfy thee at all times, and be content with her Loves*, Prov. 5. 19. *A Friend and a Companion never meet amiss, but above both is a Wife and her Husband.* Ecclus. 4. 23. Poverty is that which usually makes enjoyments comfortable and pleasant to us, it is therefore certainly unnatural and unreasonable that it should be otherwise herein. Let your affections run strongly to your own, *Drink Waters out of thine own Cistern*, &c. *Prov.* 5. 15. And abandon with abhorrence the wild Cattel, leave them to the sordid, base, and ungentile; leave them to your Slaves, Drudges and Scullions: *And why wilt thou my Son be ravisht with a Strange woman*, saith the Wise man, *Prov.* 5. 20. And *Can a man take Fire in his Bosom, and his*

Cloaths

Cloaths not be burnt? Can one go upon hot Coals, and his Feet not be burnt? Prov. 6. 27, 28. And *Ecclus.* 26. 22. *An Harlot ſhall be accounted as Spittle, but a Married woman is a Tower againſt death to her Husband. Luſt not after her beauty in thine heart, neither let her take thee with her eye-lids. For by means of a Whoriſh Woman a man is brought to a piece of Bread,* &c. *Prov.* 6, 25, 26.

Conſider alſo, that in nothing more is Chriſtianity to be eſteemed, than in the Laws of Conjugal Chaſtity. The very Animals ſome of them obſerve a kind of Conjugal Covenant, how much more ſhould the Diviner Creature Man, that he might not ſpring out of uncertain ſeed, and ſo mutual affection that Nature hath kindled between the Parent and the Children be utterly extinguiſhed; as the Great *Grotius* hath obſerved.

Avoid Gentlemen as much as poſſible vacancy, and to be unimployed, for a man hath an active and Vigorous Soul, and muſt be imployed; and no man need in truth to complain of want and imployment, that hath a mind and underſtanding to improve, a Soul to ſave. Now proper imployment for Gentlemen (they being Scholars, and having time and leiſure alſo) is the improvement of themſelves in knowledge and wiſdom; as the Son of *Syrach* obſerveth, *Ecclus.* 38. 24. *The wiſdom of a Learned man, cometh by opportunity of leiſure, and he that hath little buſineſs ſhall become wiſe: And* Verſe 25. *And how can he get wiſ-*

dom that holdeth the Plow? &c. You have Learning and good Education, thoſe great helps by which you are enabled (if you will) to improve your ſelves much in Learning, in Wiſdom and Prudence. *Eccluſ.* 14. 20. *Bleſſed is the man that doth meditate good things in wiſdom, that reaſoneth of holy things with underſtanding.* This ſure you have moſt of you great Eſtates, and a great account to make to God for thoſe many benefits and favours you enjoy from his bounty, as I mentioned before; you have therefore leſs time of leiſure and vacancy than you imagine, you have great things before you, *Non vacat exiguis rebus adeſſe Jovi.* Employ your ſelves, your Parts and Learning, and opportunity therefore, to improve your Knowledg and Learning, your Leiſure and Time in the attainments of Wiſdom and Vertue; *Keep ſound wiſdom and diſcretion, ſo ſhall they be life unto thy Soul, and Grace to thy Neck.* Prov. 3. 21, 22. And conſider that *Learning is unto a wiſe man as an Ornament of Gold, and like a Bracelet upon his Right Arm,* Ecclus. 21. 21.

Make uſe of your capacious Souls, and the great helps you have by Learning, Leiſure, and your Education, in improving of your ſelves, who have the whole Univerſe before you; ſtand not ſtill, and ſpend your time in idle ſpeculation and gazing upon the variety of Created Beings, like the Animals and Bruites, but wiſely contemplate and conſider them: There's room enough for the greateſt

Wit,

Wit, the moſt penetrating, exquiſite, and capacious Mind, wherein to ſpend it ſelf, while it ſubſiſts in this life. And from theſe Streams let them, *viz.* your Solus, I have recourſe to the Fountain, to the Supream Wiſdom, the Original Being, the Creator of all, who hath made every thing very good, yea, hath made all things beautiful, every one in their ſeaſon. Conſider him, and give him the honour of all his works. And to help you herein, take in the aſſiſtance of the Son of *Syrach*, *Ecclus.* 43.26.— *By his word all things conſiſt.* And *Verſe* 27. *We may ſpeak much, and yet come ſhort, wherefore in ſum he is all*, Verſe 28. *How ſhall we be able to magnify him? For he is great above all his works*, Verſe 30. *When you glorify the Lord, exalt him as much as you can, even yet will he far exceed; and when you exalt him, put forth all your ſtrength, and be not weary, for you can never go far enough.*

Conſider you have the Sacred Scriptures to ſtudy, the Life of the ever bleſſed Jeſus to contemplate if you be Chriſtians; endeavour to adorn and beautify your Souls with Divine Knowledge, with Virtue and Goodneſs, mark what *Solomon* ſaith, that *Wiſdom is good with an Inheritance*. Gentlemen, be like your ſelves, above other men in vertue and true worth and goodneſs, make uſe of your Reaſon, for in this conſiſts mans great happineſs and excellency above Bruits; take that wiſe advice, *Ecclus.* 18. 30. *Go not after thy Luſts, but refrain*

frain thy ſelf from thy Appetite. And Chap. 19. 5. *Whoſo taketh pleaſure in wickedneſs ſhall be condemned, but he that reſiſteth Pleaſures, Crowneth his Life.*

Mind much the Education of your Children, (you on whom God hath beſtowed that Bleſſing) thoſe that bear your Character and Image, that are parts of your ſelf, in whom you will ſurvive your ſelves in this world even after you are dead; employ your ſelves much in the care of their future well-doing: *Eccluſ.* 7. 23. *Haſt thou Children, inſtruct them, and bow down their Necks from their Youth.* Chap. 30. 8, 11. 12, 13. *An Horſe not broken becometh head-ſtrong, and a Child left to himſelf will be willful. Give him no liberty in his youth, and wink not at his follies. Bow down his neck while he is young, and beat him on the ſides while he is a Child, leſt he wax ſtubborn, and be diſobedient to thee, and ſo bring ſorrow to thine heart. Chaſtiſe thy Son, and hold him to labour, leſt his lewd behaviour be an offence to thee.* And be ſure if ever you would have your Children Vertuous and Good, be very careful not to give them ill example, for more eſpecially you will find this true in them, that *vivitur exemplis magis quam legibus*; therefore expect not Miracles, and that your Children ſhould be good, when you your ſelves are daily examples before their eyes of Vice and Wickedneſs. And be not too indulgent to your Children, to their ruin and deſtruction, for

if

if you would have them worth any thing, be content that they be under ſomewhat a ſevere Diſcipline (if their tempers will bear it) for as the Scriptures ſpeaketh, *It is good for a man that he bear the yoak in his youth*, Lamen. 3. 27. It being moſt ſure, that Knowledge, Wiſdom and Virtue, are not born with them, but muſt be acquired by them, and they muſt undergo ſome hardſhip and difficulty, ſome pain and labour to acquire them, for——*And it is better to dye without Children, then to have them that are ungodly*, Ecclus. 16. 3. Now by means of Religious and Vertuous Education, they are kept from Habit and Cuſtom in ſin, that ſecond nature, and ſo are more eaſily conducted to the ways of all vertue and goodneſs. You have moſt of you great Eſtates to leave behind you to your Poſterity, it therefore very much concerns you to endeavour, that by Education and Inſtruction they may be furniſhed with Religion, Learning, Vertue as well as with an eſtate, elſe they are in great danger to prove like a Ship without ballaſt, when ſhe comes to bear a great Sail, to be quickly overſet and loſt: Inſtil into their young and tender minds Religion and Virtue by little and little, wherein if you have not a better, you may make uſe of this Scheme or brief draught of Religious and Vertuous Principles,

Let

Let thy	Thoughts	Be	Divine, Awful, Godly;
	Talk		Little, Honeſt, True;
	Works		Profitable, Holy, Charitable;
	Manners		Grave, Courteous, Chearful;
	Diet		Temperate, Convenient, Frugal;
	Apparel		Sober, Neat, Comely;
	Will		Conſtant, Obedient, Ready;
	Sleep		Moderate, Quiet, Seaſonable;
	Prayers		Short, Devout, Often;
	Recreations		Lawful, Brief, Seldom;
	Memory		Of Death, Puniſhment, Glory.

Next to the improvement of your Children, it will not be improper to mind the improving of your Eſtates for their future welfare, a brave and noble imployment for Gentlemen to buſy themſelves in; but chiefly conſider, that this is the happineſs of a great Fortune, of a great Eſtate, when it is an attendent to a Gentlemen of a Generous, Noble, and

and Vertuous mind, a liberal and open hand; when Gentlemen live like themſelves, are men of publick Spirits, that look upon themſelves not born only for themſelves, that delight in worthy deſigns in doing good, who are of the temper of that famous Roman *Titus*, who (as it is ſtoried of him) uſed to ſay, *Hodie non regnavimus, quia neminem affecimus beneficio*; Who are not themſelves, if they are not doing good, and benefiting Mankind. O may our Gentlemen thus long live worthy Heroes, Examples of Vertue, Worth and Generoſity to all men, and leave their fair Eſtates to a Vertuous and Generous Off-ſpring. *Amen.*

Next to the care of your Children, you are attended ſuitable to your Grandure and Honour, with a numerous Train of Attendents, Officers and Servants, who are under your Care and Charge, and either mediately or immediately, are under your inſpection and overſight, in which your care and burden is increaſed, that they all behave themſelves as they ought to do in their ſeveral Offices and Stations, and be no trouble nor diſhonour to you; and certainly he may be truly ſaid (in our licentious age) to be doubly bleſt, who hath Diligent, Faithful and Sober Servants to attend him: and although this is your Honour and Dignity, yet in reſpect of the increaſe of your burden of care, this neceſſary grandure is but a kind of ſplendid infelicity, accord-

according to that ſtory of him who ſaid, if the Gods ſhould have offered him two bodies to be animated by him, he would have refuſed that favour, becauſe he ſhould be troubled a double care for them both; but if the care alſo of your Servants Souls be committed to you by God as well as their Bodies, as I doubt Divines will reſolve in the affirmative, your burthen is very much increaſed, and therefore it much concerneth Gentlemen, at leaſt to take care that they be well imployed, according to that advice, *Eccluſ.* 33. 27. *Send thy Servant to labour, that he be not idle, for idleneſs teacheth much evil.*

And alſo whereas many of you are called to be Magiſtrates, you have an other great truſt to undergo, to be aſſiſtant to your Prince, and under him, helping to govern the great Family of the Kingdom, in which (not only by ſeeing the good Laws put in Execution, and not to lye by (as an Almanack out of date) but that they may reach Malefactors, and more eſpecially that publick peace may be preſerved;) you may alſo by reaſon of your eminency of Place and Office, together with your Religious, Vertuous and good Example, be a great means of Reformation of mens manners, you may eaſily frame them to Religion, Honeſty, Peaceableneſs, Loyalty and Subjection; that being a true Maxim, *Nulla enim res multitudinem efficaciùs regit quàm Religio*: Yea even the Great Politician *Machavil* atteſts

atteſts the truth of this (if there were no true and intrinſick goodneſs and worth in Religion at all;) and among the *Egyptian* Hieroglyphicks, they had this, (to ſignify that Piety was to be preferred to Impiety, and Religion to Atheiſm and the Contempt of a Superior power) they did Picture a Sceptre, having on the top a Storks head, and ſupported upon the hoof of a River horſe; the Stork being an Emblem of Piety, which the Sceptre ſhould maintain and ſupport above the reach of prophaneneſs, intimated by the hoof of the River Horſe. Now you would certainly by your eminency in Religion and goodneſs more effectually prevail upon the Common People to make them good, than all the Sermons of your moſt Eloquent and Learned Doctors on whom you beſtow (for I hope I may not ſay unto whom you ſell) your Church-Livings.

I humbly preſent before you, how much good you may be Inſtruments of if you pleaſe, even regulate a whole Country; as alſo on the other hand, how by your Example in that which is evil, you will inevitably corrupt if not damn thouſands beſides your ſelves; therefore as you have any reſpect for your own Souls, or any pity to the Souls of others, beware of giving ill example, of making other mens ſins yours, for the beſt of us all will have ſins enough of our own to anſwer for, we need no bring the guilt of others upon us; I need not therefore caution you to take care

of

of that greateſt degree of wickedneſs, in tempting men by perſwaſions and importunities to be dabauched and wicked, and to contemn the Divine Laws, eſpecially to drown themſelves, their Reaſon, their Souls in Drink.

Beſides the care of your Families as aforeſaid, many of you Gentlemen, may be choſen by your Countreys to aſſiſt in that great and moſt honourable Aſſembly, the high Court of Parliament of this Kingdom; I need not caution you I hope againſt Fanatiſciſm, the Weakneſs, the Diſeaſe, the Plague of the Nation; and certainly if ſo, it can never conſiſt with wiſdom to animate and cheriſh our Diſeaſe: Beſides it is that *Trojan* Horſe, with his Belly filled with Treaſonable and Seditious Principles, deſtructive of all Government, with horrid and Seditious and Treaſonable Plots and Deſigns of Blood and Murder, even of Princes; your own woful experience many of you will make you very ſenſible of that great miſchief which attends us in the growth of Fanatick Principles among us. Of all Vice and Wickedneſs, Fanatiſciſm or Religious Vice is the worſt, for our Bleſſed Saviour could better bear with the Publicans and Sinners, the very Woman taken in Adultery, than the Proud and Inſolent Phanaticks of thoſe times, the Scribes and Phariſees. I need not inform you, that (when in Parliament) you are as much Subjects to your Prince and Sovereign as before,

fore, and as much under the obligation of Loyalty and Allegiance: And therefore it muſt needs ill become you there either to exerciſe any Arbitrary power over your fellow Subjects (not under your Juriſdiction) much leſs to make any attempts or aſſaults upon the Crown; by endeavouring to encroach upon the unqueſtionable Prerogatives of your Prince, although it be intended only to ſecure the peoples Liberties. For I humbly conceive they are both well ſecured in the fundamental conſtitutions of our Government, which conſtitutions ought to be as ſacred to us as the Laws of the *Meads* and *Perſians*. Therefore all encroachments upon the Prerogatives of the Crown muſt needs weaken the Government, as I humbly conceive, by taking out as it were a Corner Stone of the Ancient Fabrick, which muſt needs be deſtructive of the whole Building; which I think plain experience (the beſt Inſtructor) hath ſufficiently taught us.

What was the fatal conſequences of thoſe groſs and abominable incroachments by the long Parliament in 1641, and 1642, upon the Prerogatives of the Prince, in urging him to make themſelves perpetual, which at laſt they extorted from him, and then further importuning him even by tumults, and (as it were) forcing him againſt his conſcience to conſent to cut off one of the wiſeſt heads he had in his Kingdom, yea one of his faithful and reſolute Councellors, and that for an accumulative

Treaſon, a thing never heard of in the world before, and ordered by themſelves never after be drawn into preſident again. And after their challenging and entering upon the Militia, *&c.* what was the of all which, but many years War, Confuſion and Blood, the ruin and devaſtation of the Kingdom, the overthrow of the Government both in Church and State, the deſtruction of their Prince, So that thoſe groſs and abſurd incurſions upon the Prerogative were ſo far freeing the Subject of their grievances, that that Aſſembly was the greateſt grievance this Nation ever lay under, and had certainly by Gods juſt judgment ended in our everlaſting ſlavery to Tyrants and Uſurpers, and a ſtanding Army, had not the Almighty in midſt of judgment remembred mercy, and miraculouſly delivered us from it, by the happy reſtauration of his Majeſty our preſent Sovereign and; and can we ſo ſoon forget all this? You well know Gentlemen that one String in an Inſtrument being ſcrued up too high, ſpoileth the Harmony and Muſick thereof, as alſo that in equal diſtrubution of the humours in the body of man conſiſteth the health and welfare of it: So doubtleſs it is in the Body Politick, when *Cæſar* without grudging, enjoys what is *Cæſars*, and God the things that belong to him and his Church, and the Subject what is theirs.

I ſuppoſe it prepoſterous to caution you to take care of ſecuring the Peoples Liberties, which

which would faintly imply that they were in ſome danger, which I am ſure we have no cauſe to fear, while we enjoy our Gracious Prince, who abhors to invade any one of them. Therefore how happy might we be in this Nation, if our Parliaments would meet as they uſed to do in Queen *Elizabeths* days, full of Religion, Love and Loyalty? And why ſhould it not rather be ſo now in our days, when we have as mild and deſerving a Prince as ſhe was, and I think as far off any incroachments upon his Subjects as ſhe, if not further. And although it is well known ſhe borrowed great Sums of Money of her Subjects upon her Privy Seals, that ſhe never repaid again, yet ſhe never met with any Parliament either to deny her a ſupply of Hers and the Kingdoms Exigencies, much leſs to lay reſtraints upon her, not to borrow any Money upon her own Revenue.

I beſeech you Gentlemen conſider, why ſhould the diſcovery of a late Popiſh Plot have thoſe dreadful effects upon us, as to intoxicate us, and bereave us of our Wits and Reaſon, make us turn Atheiſts, Schiſmaticks and Rebels; but rather make us more wiſe, wary and united in Loyalty to our Prince, and love to one another? Why ſhould it otherwiſe operate upon us, than the diſcovery of thoſe many Popiſh Plots and Deſigns did in her days: And why ſhould it be otherwiſe with us now? I ſee no reaſon, except it be

out of deſign of ſome wicked Perſons, who reſolve to make uſe of the ſaid diſcovery, and to the overthrow of the Government both in Church and State, and ſo make the diſcovery of the Popiſh Plot to be a means to make it prove effectual upon us, which hath been made too manifeſt of late by the diſcovery of the late Fanatick Plot and Aſſociation: And therefore no wonder that *Charles* the Second, (I was going to ſay *Charles* the Great) having lived to ſee and feel the diſmal effects of unjuſt uſurpations upon the juſt and undoubted Prerogatives of the Crown in his Fathers days, as aforeſaid, that he is ſo wiſe and well inſtructed at preſent, as to be very nice and tender upon any ſuch new attempts, and that he is ſo reſolute and juſt to himſelf, as when his Subjects by their diſloyal and undutiful carriage, and ſeditious murmuring againſt him, make his Crown to ſhake, with both his hands to lay hold of it, and keep it ſteddy.

I hope Gentlemen, I need not wiſh you to keep cloſe to the true Chriſtian Proteſtant Principles of the Church of *England*, a Church famous for Loyalty, never yet tainted in that kind to this day; and that at your next meeting in Parliament, leaving your animoſities and prejudices behind you (where there is any,) you will meet with your hearts full of Loyalty to your Gracious Prince, and full of indignation againſt his and the Kingdoms Enemies, all wicked and deſperate Fanaticks

and

and their Aſſociations, their horrid Plots and Conſpiracies: For you may pleaſe Gentlemen to ſee, that when men, yea wiſe men in repute, cheriſh in themſelves prejudices and diſcontents, and ſuffer their paſſions to prevail and be uppermoſt, whether preſently they are hurried with a torrent to thoſe horrid villanies not (it may be) thought of before. And oh that St. *Stephens* Chappel might for ever hereafter be dedicated to the Goddeſs *Harmonia*, that there might never be heard of in that place any differences in that Aſſembly there met, either among themſelves, or with their Sovereign, or any of the other Eſtates; and then I may I think be ſo bold as to affirm that we in this Nation ſhall have great cauſe to rejoyce, as being freed from the greateſt grievance that of late years we in this Nation have layn under.

And I humbly beſeech you to conſider, that Religion of all things ought to be well managed by Prudence, Wiſdom, by Order and Government, for elſe certainly it denerates into Madneſs, Folly and Sedition; that therefore the promoting of true and ſound Religion, and preſerving it pure from corrupt, wicked and Seditious Doctrines and opinions, and promoting the honour of God thereby: As it is doubtleſs the great intereſt and concern of Princes and Governours, ſo it is alſo the great intereſt and happineſs of their Subjects, of us all from the higheſt to the loweſt.

Why therefore we ſhould not all of us make it our buſineſs ſtrongly to promote and advance it, being ſo excellent, ſo advantageous, I ſee no reaſon, for none but Fools and Madmen will act againſt their greateſt intereſt and concern. The Chriſtian Religion was never brought into the world by the Prince of Peace, to diſturb States and Kingdoms, for it is in its own nature peaceable, as St. *James* ſpeaks, 5. 12. *A Goſpel of Peace.* So that whereas it is truly ſaid of men of Harmonious and Peaceable Spirits and Principles, that there is much of God in ſuch Perſons: So by the Rule of Contraries, in men of Seditious Tenents and Opinions of Schiſmatical and Contentious Spirits, (may be truly ſaid) that there doubtleſs is much of the Devil, whatever their Pretences be to Sobriety and Religion: For herein without doubt the Devil is ſtrangely in our days transformed into an Angel of Light, and deceives many; from which we may well pray that God would deliver us in this Nation.

And therefore Magiſtrates may ſafely ſuppreſs that Religion whoſe Principles and Doctrines are againſt Government, againſt the peace and welfare of Mankind, for ſuch a debauched and corrupted Religion is not from God, but from the Devil the Enemy of God, and deſigner of miſchief and ruin to Mankind; beſides when ſuch Principles are incorporated into mens Religion, it makes them

moſt

moſt ſavagely cruel againſt all their Oppoſers, when they have opportunity, ſuppoſing them Gods Enemies, and therefore their cruelty how inhumane ſoever, will be accounted no other than their Vertue, their Zeal for the Honour and Cauſe of God and his People.

Gentlemen, take heed of Habits and Cuſtoms in ſin, Habits and Cuſtom makes things eaſy and delightful to us, which otherwiſe would be hard and difficult; this would render the duties of Religion and Vertue very acceptable and eaſy to you, I hope I need not wiſh you therefore to habituate your ſelves thereto, nor to uſe many Arguments to perſwade you to beware of making the practiſe of Sin and Vice familiar and eaſy to you, which certainly lead to the Chambers of Death and Hell; and *Can the Ethiopian change his Skin, or the Leopard his Spots? then may ye alſo do good, that are accuſtomed to evil*, Jer. 13.23. *My Son haſt thou ſinned* (ſaith the Son of *Syrach*) *do ſo no more, but ask pardon for thy former Sins. Flee from Sin as from the face of a Serpent, for if thou comeſt too near it, it will bite thee, the teeth thereof are the Teeth of a Lion, ſlaying the Souls of men. He that hateth to be reproved, is in the way of Sinners; but he that feareth the Lord, will repent from his heart.* Ecclus. 21. 1, 2. And Chap. 5. 6, 7. *Concerning Propitiation, be not without fear to add Sin unto Sin, and ſay not his mercy is great, he will be pa-*

cified for the multitude of my Sins, for mercy comes from him, and his indignation reſteth upon Sinners. Make no tarrying to come unto the Lord, and put not off from day to day, &c. As a late worthy Author obſerves, many vicious Habits by corrupt and evil uſages, which we were drawn into at firſt by pleaſure and vanity in our young and inconſiderate years, while we were led by the directions of ſenſe; theſe by frequent acts grow at laſt into habits, which though in their beginning they were tender as a Plant, and eaſy to have been cruſhed or blaſted, yet time and uſe hardens them into the firmneſs of an Oak, that braves the weather, and can endure the ſtroak of the Ax and Strong Arm: And as another very worthy Author hath it, every ſin the oftner it is committed, the more it acquireth in the quality of evil, as it ſucceeds in time, ſo it proceeds into degrees of badneſs, for as they proceed they ever multiply, and like Figures in Arithmetick, the laſt ſtands for more than all that went before it.

Conſider that many times evil education, wicked examples, but eſpecially long cuſtom and continuance in ſin, hath bred in us a habit and a kind of neceſſity of ſinning (which is moſt deplorable,) and then preſently original ſin and weakneſs of our nature bear the blame; but a very Heathen Hiſtorian could obſerve this error in men, and ſay, *Falſo queritur de naturâ ſuâ genus humanum, quod imbeci-*

lis

lis ſit. And alas! It is our neglect and careleſneſs is the Sleep the Devil takes advantage of; ſhall therefore the confeſſion of our Mobility to do what we ought, excuſe us all if we do not what we are able; as a late worthy hath obſerved. *Eccluſ.* 32. 17. *A ſinful man will not be reproved, but findeth an excuſe according to his will.* Chap. 15. Verſe 12. 16, 17. *Say not thou he hath cauſed me to err, for he hath no need of the ſinful man. He hath ſet Fire and Water before thee, ſtretch forth thy hand to whether thou wilt. Before man is Life and Death, and whether him liketh ſhall be given him.*

For the preventing this miſchief of evil habits, and to further you in vertue and gooneſs, take heed of all occaſions of Sin and Vice; make your voluntary choiſe of the Society and Company of thoſe that are good, that are Sober, Temperate and Vertuous. It is obſerved by one, as I remember, it is Sir *Walter Raughley*, that a man may be known what he is by theſe three things, by his Cloathes, by his Diſcourſe, and by his Company that he uſually converſeth with; according to that ſaying, *Eccluſ.* 13. 16, 17. *All Fleſh conſorteth according to kind, and a man will cleave to his like. What fellowſhip hath the Wolf with the Lamb? So the Sinner with the Godly?* Therefore chooſe the company of thoſe that are good and vertuous, for occaſionally you will often be caſt into the Society

of

of thoſe thoſe that are evil, which you muſt patiently diſpence with as well as you can, and ſtand upon your watch.

But be covetous of good Company, good Society is a ſingular means not only to cheer and refreſh your Spirits, but to quicken and improve your mind alſo in wiſdom and vertue, (as a late worthy Divine obſerves,) and further diſcourſes thus, the joy of one ſoul is no joy, ſay the *Hebrews* in their common Proverb; which is much what the ſame with that of the *Greeks*, One man is no man: Good Company will divert our thoughts, and yet not let us ſpend our time unprofitably, it will make us chearful, and yet wiſe and ſerious; it will delight us, and do no harm, but rather make us much better, to which I may add their Example would teach us alſo.

Therefore, to the end to promote and further the welfare of your minds, to have underſtanding and well inſtructed ſouls to fix upon you the habits of vertue, how exceedingly neceſſary would it be in every Gentlemans Family, (whoſe Eſtate will bear it) to have a conſtant ſtanding Chaplain, not only for the Divine Offices, but to converſe with the whole Family, for the promoting of Religion, Knowledg, Vertue in the ſame; a man of Piety, Learning, Wiſdom and Sobriety, whoſe very daily Example would teach and inſtruct the Family. I have ſometimes thought that the very preſence of a Grave Perſon, if

it

it were but a Capuchin Fryer, by being reſident in a Gentlemans Family (although he had never ſpoke one word to them) would have ſtrangely overawed the Family, and impreſt ſomewhat of the ſence of God and Religion upon their Spirits; for this is by experience found moſt true, that what is conveyed into our minds by the Eye, doth very ſtrongly affect us. But however I may be miſtaken in this, I am ſure a Pious and Prudent Proteſtant Divine, by his conſtant Example, together with his fervent Devotion, his familiar and friendly, yet grave and Chriſtian Rebukes, Admonitions, Exhortations, might be a very great and effectual means of reforming and benefiting, and as it were hallowing Noblemens and Gentlemens Families and Habitations, and putting them under the ſpecial care of Heaven.

And as for the charge of maintaining ſuch a one, as much might poſſibly be well ſpared from the ſuperfluities and Exceſſes of the Family, that might defray that charge, and and the benefit and profit to the Family, would manifold countervail the Expence thereof: And what a great means may this be, to furniſh the young Gentlemen of the Family with a ſtock of Knowledge and Learning, who will not otherwiſe be at the pains and hard ſtudy in an Univerſity, or elſewhere to attain the ſame; and alſo would daily improve the whole Familily in Religion and Vertue?

And

And whereas it muſt needs be as neceſſary at leaſt often to converſe with a Spiritual Guide and Director, for the ſafety and welfare of our Souls, as to converſe with a Phyſitian about the health of our Bodies, or an able Lawyer about our Eſtates: Such a Reverend, Learned and Pious Perſon may prove to you therefore a good Spiritual Phyſitian; for as the ſaid worthy Author aforeſaid diſcourſes, there is no ſmall ſafety in taking a good Guide by the hand at all times, he will be as good as a Pilot to ſteer your Soul, when you are toſſed (like a Ship in a dangerous Sea and dark night) in the doubts and waverings of your mind; yea in your beſt Eſtate he may be of ſingular uſe to you to keep you within the bounds of Prudence: a Ship needs a Pilot in fair weather as well as in a Storm, to whom when you have committed your ſelf, look upon him as your Genius or Tutelary Angel.

It is too much preſumption and careleſs confidence, to rely upon your own Counſel alone, in the ſettlement of your everlaſting State, or in the cure of thoſe diſorders and diſtempers in your mind, which threaten danger; we ought to take good advice, and for fear of miſtake, have the judgment of ſome more skilful Perſon to ſecure us as well as our own, as the ſaid Author obſerves. And as the Reverend the Dean of *Canterbury* hath lately told us, This practice is the taking the

beſt

beſt means of Inſtruction and guidance which God hath vouchſafed to us; it was the appointment of God himſelf under the Law, *The Prieſts Lips ſhall preſerve knowledge, and thou ſhalt ſeek the Law at his mouth*; which duty is ſtill obligatory to us under the Goſpel, it being the Miniſters of the Goſpel their proper Province, to be Inſtructors and Guides to you: Yea although they may ſometimes fail in their Converſations, as our bleſſed Saviour commanded his Followers to hearken to the Scribes and Phariſees that ſat in *Moſes* his ſeat, and to do what they preached, although they did ſay and not do, we are to follow our Guides as they are Followers of Chriſt.

And without queſtion it was never the intentions off our firſt Reformers, to diſcourage adviſing with our Spiritual Guides, when they caſt of Auricular confeſſion, as it was then cuſtomarily and corruptly uſed, yea much abuſed in the Church of *Rome*, but thought it very expedient for Chriſtians often to converſe with their Miniſters and Spiritual Guides about the State of their Souls, and therefore directed the uſe of it in preparation to the Sacrament of the Lords Supper; and it is much to be lamented in our days, to ſee men ſo eagerly and often to run to their Phyſitians about their healths, and to their Lawyers about the concerns of their Eſtates, and yet never in all their lives converſed with a skilful and learned

learned Divine about the welfare of their immortal Souls, or to make uſe of that queſtion of the honeſt Jaylor, *What ſhall I do to be ſaved?* or of the young man to our bleſſed Saviour, *What muſt I do to do the works of God?*

Having good Company, make uſe of lawful Diverſions and Recreations, but make not Recreations your buſineſs but your divertiſement, and that you may be more fitted for the greater buſineſs of your lives; but be ſure to abhor to recreate your ſelves in ſin; Rejoyce not in iniquity, for *Ve illis cujus gaudium crimen habet.*

Let it be your choice and earneſt deſire to converſe as much as you can with thoſe that are vertuous and good, both the dead and living; often read the Lives and Actions of Famous, Pious and Renowned men, that have lived in the ſeveral Ages of the world, by often converſing with them, it may (in time) make you like them, for with ſuch as you moſt converſe with, you will pertake ſomewhat of their Temper and Manners, and by converſing with the good, you will be great gainers by the bargain; and as for the bad and vicious, I need not again caution you to avoid the Plague.

Let the Royal Martyr your late Sovereign of bleſſed memory, by an example continually before you of Religion, Vertue and Goodneſs, view the Picture of his pious Soul, that it

it may inkindle holy flames in your Breasts; and to your Martyred Sovereign *Charles* the first, may I add the example of *Lewis* the Thirteenth of *France*; Contemporary with him, both Pious Princes, and exercised with great troubles. It is related of him by our own Country-man Mr. *James Howel*, who hath wrote a History of his Life and Reign; First as to his troubles, that he suppresst thirteen several Civil-wars or Rebellions, two of which when he was but Thirteen years of age: Then as to his Piety and Vertue, the said Historian relates, that he was pious to an intense degree, for though he was not known to be subject to any vice, yet would be on his Knees to his Ghostly Father every week, rather to refresh (as one said) then to cleanse his conscience by confession: nor in his Prayers had he as much cause to ask pardon as perseverance; defects he had, but scarce any faults; those rays which inlightened his brain, descended to his heart, and became Fire, so fervently used he to be in his way of Devotion; and when he had passed his nonage, he said, I am now a Major to all the world, except my Mother, to whom I shall still be a Minor. At his entrance to a Town called *Pan*, when but a Youth, the Inhabitants bringing a Canopy to carry over his head, he asked whether there was ever a Church in the Town? Being answered no, he said he would receive no honour where God Almighty had no House

to

to be honoured in. And into all other Towns where he entered as Conquerour, he would give expreſs command that none ſhould cry *Vive le Roy*, during the time of Proceſſion. And he put out ſundry Proclamations againſt Swearers, againſt Pride in Apparel, (for he went uſually very plain;) as alſo againſt Duels: And the laſt was ſo ſtrict, that both the Appellant and Defendent, whoſoever did ſurvive, ſhould ſuffer death without mercy, and be deprived of Chriſtian burial, but both rot upon the Gallows with their heels upwards.

To which I may alſo add not unfitly, the Vertuous and Chriſtian life of Monſieur *de Renty*, a Noble-man of *France*, who alſo was contemporary with the ſaid Prince, and was one of his Counſel, which is tranſlated into *Engliſh*, and printed divers years paſt, a tract worthy the peruſal of all Gentlemen,

And it is found by daily experience, that things of all ſorts which come from *France* are mightily taking with our *Engliſh* Gentry; I hope therefore theſe worthy Preſidents of Religion and Vertue, will be acceptable to you, where you may meet with ſolid Piety and Vertue, and that *A la mode de France*, which therefore may the rather find acceptance with you. And if you ſhould object that theſe laſt mentioned were Papiſts, I anſwer, as for what you find ſavouring of Superſtition, you may pleaſe in Charity to paſs

it

it by; but I beseech you not to misunderstand my intention, I propose these examples not to recommend Popery but Christianity to you, especially when these may serve to provoke you, who think your selves more illuminated to a holy jealousy; whilst you consider, that if these worthy persons arrived to so high a pitch of Christian Graces and Perfection, adjudged by you to be darkened with some Errors, how much you ought to attain the same, enjoying more Truth, lest perhaps Error be said to produce more Piety than Truth, and your Sin remain to you inexcusable.

CHAP. IV.

Motives to Vertue and Goodness, as follows; That it is not only Birth and an Estate that makes us truly Gentlemen, or makes us happy, but Vertue and Goodness.

GEntlemen, I humbly request you to consider in short, it is not only Birth and Estate that makes a man truly happy, for many times wealth and grandure lye under great temptations (as I before mentioned)

Estates and Power become as Fuel to mens lusts, encourage and embolden them the more in sin, is a means to debauch their minds, to debase themselves in vice and wickedness, defying God and his Laws, injuring and oppressing those in their power by means of their Pride, Passion, Lust, Envy and Revenge. And can there be a more formidable mischief and unhappiness to man than this state and condition, when their wealth and fulness of all Gods blessings, leads them to be more impious and wicked, when they lean upon their wealth, while they fall from God; when they think as *Julia Augustus*'s daughter did, who being taxed for her too wanton and licentious living, and counselled to conform her self to the Sobriety and Gravity of her Father, Answered, *Pater meus obliviscitur seesse Cæsarem; Ego vero memini me esse Cæsaris Filiam.* Thus greatness is commonly taken to be a privilege to sin.

But true Generosity and Gentility doubtless consists as *Cæsar*'s did in Gravity and Sobriety, in being eminent in Religion, Vertue and Loyalty, in Prudence, Integrity and true Goodness; (for I have read of *Seneca*, that he should say, That this was true Wisdom and Happiness to have a purified heart) for in these true generosity and nobleness of Spirit do consist; these will beautify a man, and cause him to have respects and honour although he be cloathed with Rags, this will make his Face

to

to ſhine, will make him highly reverenced and eſteemed; for as a late worthy Author hath it, what is the main end of our life? What is it at which with ſo much pain and labour we ſtrive to arive? It is or ſhould be nothing elſe but Vertue and Happineſs. Happineſs therefore may as well dwell with the Poor, Miſerable and Diſtreſſed Perſons, as with Perſons of better fortune; ſince it is confeſs'd by all, that Happineſs is nothing elſe but *Actio ſecundum Virtutem*, a leading of our life according to Vertue: Some man hath a Diamond, a fair and glittering fortune, ſome man hath a Flint, a hard, harſh and deſpicable fortune, let him beſtow the ſame skill and care in Poliſhing and Cutting of the latter, as we would or could have done on the former, and be confident it will be as highly valued (if not more highly rewarded) by God, who is no accepter of Perſons, but accepteth every man according to what he hath, and not according to what he hath not.

Let us truly conſider, that Gentility and Nobility firſt aroſe from heroick, noble and generous Enterpriſes and Deſigns, either more eſpecially for the honour of God, defence of his true Religion, the ſupport and honour of the Prince, Gods Vicegerent, and the publick Weal, for the general good; ſo that it could not be ſaid of any one of them, *Utilis ipſe ſibi forſaſſe inutilis orbi*; for he was one of a Pub-

lick Spirit, who manly minded the general good; and this is truly mans happiness as well as honour, for as a late worthy Author hath expressed it, He that lives a life conformed to the Divine Law, that lives most to God, best to himself, and most useful to his Prince and Country, and to all mankind, and to the height of those excellent principles of vertue and true goodness, with all the Sober and Serious men since the world began, have justified and applauded, deserves highest respect and esteem, and to be accounted of a gentile and noble Spirit: and if such a person be blest with a great Estate and Fortune, as well as with the Goods of the mind before mentioned, how great, excellent and Illustrious will he appear to the world in the eyes of all that behold him?

This, this is Gentility, this is the way to make you Gentlemen, this will make you like your selves, will make you revered, even adored as Gods on Earth. *Eccles.* 10. 24. *Great men and Judges and Potentates shall be honoured, yet there is none of them greater than he that feareth the Lord.* O how would Vertue and true worth and Goodness, render you amiable in the sight of the most high, place you under the best and safest guidance and protection in this world, make you to be *Delicium humani generis*, as was said of *Titus* the Noble *Roman*, (as I remember) the delight of Mankind, the great Reformers of the Nation,

tion; your example would render Religion and Vertue acceptable to all your inferiors.

You would be the strong supports of the Crown and Government, great helps to the Clergy in their Function, in dissemmating Religion and Goodness; as the worthy Dean of Canterbury hath observed, who speaks thus, It is our part to exhort men to their duty, but 'tis you that would be the powerful and effectual Preachers of Righteousness; we may endeavour to make men Proselytes to vertue, but you would infallibly draw Disciples after you; we may try to perswade, but you would certainly prevail, either to make them good, or to restrain them from being bad; and thus be sovereign restorers of Piety and Vertue to a degenerate age.

To which I may add, you Gentlemen would be a means thus to bring honour to God, you would credit your Religion you profess, and revive the ancient glory of it; you would again make it eminent and famous in the world, bring in the Golden Age among us, so much talked of in the world, make this Nation the happiest People under the Sun; for doubtless happy are the people that are in such a case, yea happy are the people who have the Lord for their God.

And more particularly as to every one of you, Vertue and true Goodness would put you under the highest protection, under the care

and guard of Heaven, God and his blessed Angels; for you see by daily experience the multiplying of dangers and hazards that attend upon us all poor Mortals in this vally of Tears; and how (that as the Sacred Scriptures testify) The evil Spirits are daily and hourly watchful to mischief and hurt us, both Soul and Body; for the Devil is said *To go about like a Roaring Lion, seeking whom he may devour*: And as I have read of *Plutarch*, who relates that it was the general opinion of ancient times, that there was in the Air certain surly and malevolent Spirits and Demons, who were endeavouring to do all the mischief possible to Mankind on Earth: How much therefore doth it concern us, that we do not by our sins and wicked lives forfeit our interest in the protection of the Almighty and his blessed Angels, his Ministring Spirits? who as the Learned Sir *Thomas Brown* observes, have a friendly respect and good will to man, and do many courteous Offices for us; his words are these, That having therefore no certain knowledge of their nature, 'tis no bad method of the Schools, whatsoever perfection we find obscurely in our selves, in a more compleat and absolute way to ascribe unto them. He further goes on, I could easily believe, that not only whole Countries, but particular persons have their Tutelary and Guardian Angels, which is not a new opinion of the Church of *Rome*, but an old one of *Pythagoras* and *Plato*;

Plato, that thoſe Noble eſſences in Heaven bear a friendly regard unto their fellow nature on Earth, and therefore he believes that thoſe many prodigies and ominous prognoſticks which forerun the ruins of State, Princes and Perſons are the charitable promonitions of good Angels, which more careleſs enquiries term but the effects of chance.

Now God hath made a gracious promiſe, *That he will give his Angels charge over them that fear him*; it therefore doth not a little concern us to keep our ſelves from all pollution of ſin that is ſo contrary to God, and to their pure and holy natures, and which will eſtrange them from us, and as it were force them from our protection, and will conſequently invite to us the ſociety of thoſe Surly, Wicked and Malevolent Spirits and Demons, who deſign nothing but miſchief and ruin to mankind, both to tempt and further us in ſin, and then to afflict and hurt us, ſo far as they are permitted to do by God; for this is very much to be feared, that where the Carcaſe of Debauchery and Wickedneſs is, thither theſe Eagles will be gathered together.

What great cauſe have we to pray as our Church well directs us in the Collect upon *Michaelmas* day? O everlaſting God, who haſt Ordained and Conſtituted the ſervices of Angels and men in a wonderful order, mercifully grant, that as thy holy Angels alway?

do thee ſervice in Heaven, ſo by thy appointment, they may ſuccour and defend us on earth: through Jeſus Chriſt our Lord. *Amen.*

Vertue and true Goodneſs would not only render you truly Rich, Honourable and Happy in the injoyment of that full ſatisfaction, in the ſerenity, calmneſs and quiet of Mind, that tranquility of Soul, that *Præmium ante Præmium*, in which mans happineſs and welfare in this life principally conſiſts; (as the Son of *Syrach* witneſſeth, *Eccluſ.* 2. 26. *For God giveth to a man that is good in his ſight, Wiſdom, and Knowledge and Joy*) but would certainly place you under the protection of God and his holy Angels, and at laſt will Crown you with Honour, Glory and Immortality for ever in the higheſt Heavens.

CHAP.

CHAP. V.

A word by the by to the Reverend Clergy of the Church of England, *as now by Law Eſtabliſh'd.*

MAy I add a word or two without offence (as a digreſſion) to our Reverend and Worthy Clergy, whom I hope I may place with Gentlemen, being Scholars; (he that is a Scholar having one principal part, if not the beſt part of a Gentleman,) their calling and imployment alſo high, excellent and ſacred (if the ſervice of the higheſt Lord be the higheſt and beſt ſervice in the world) having been ſometimes as I intimated before the imployment of Kings and Princes, who were both Kings and Prieſts; which ſacredneſs and dignity of Office will ever be acknowledged in the world, while there is a God acknowledged and worſhipped therein, which will be without queſtion to the end thereof, in deſpight of all the Atheiſts and Debauchers, with their great Patrons, Pope *Leo* 10*th*. *Ochinus*, with our *Engliſh* Leviathan.

I hope the Excellency, Dignity, Sacredneſs of their Office, yea, their very Veſtures betokenning Purity and Innocency, will put them in mind what they ſhould be in their Converſations;

ſations; I hope therefore I need not mind any of them to have a ſpecial care of being carried away by the impetuous current of intemperance and exceſs, ſo abounding in our days; I hope I need not caution them to be reſolute in vertue and goodneſs, for as one ſaid very well in honeſt Principles, it is good to be *Vir rigidæ innocentiæ*, which I have read *Livy* ſhould ſay of *Cato*, *Debere ineſſe quandam moribus contumaciam*; to be pertinacious in goodneſs is commendable in them: I need not wiſh them to endeavour to ſtop the tide, or that they of all others would however add no fuel to theſe Flames; but have a great care and watchfulneſs that they do not tranſgreſs the Divine Laws, and offend God in any kind, and thereby open the mouths of theirs and the Churches Enemies. Oh that they (if it were poſſible) might be all great examples of Juſtice, Righteouſneſs, Temperance and Moderation, and all other Chriſtian Graces; that their Converſations might be ever Holy and Heavenly, and their affections above earthly things; that they would *Kenris bellum indicere*: For they of all others ſhould not forget that Rule of the Father, *Quanto facilius illicita timebit, qui etiam licita verebitur?* It is wiſdom ſome times even to ſhun things that are lawful, that we may not run into the unlawful. And let that excellent and worthy ſaying of the famous Dr. *Reynolds* be ever in your hearts and minds, who being

too

too much intent upon his Studies to the prejudice of his Health as was thought, and being adviſed by a friend, *Non perdere ſubſtantiam propter accidentia*, he preſently replyed, *Nec propter vivendi vitam perdere Cauſam.*

I hope you will be all as reſolute for God and his Laws, at leaſt as wicked men are for the Devil, and his works of darkneſs; and that at all times with Wiſdom and Courage you will own your Lord and Maſter the ever bleſſed Jeſus, and do your duties in Exhortation, Admonition, Reproof, in Chriſtian Advice and Counſel; but more eſpecially by your Converſations, your conſtant deportment according to the holy Chriſtian Religion, diſcountenancing of all ſin, but more eſpecially this Epidemical, this growing ſin of Swiniſh Drunkenneſs, ſo much abounding among us in this Nation; that ſo it may be truly ſaid of every one of you, *Planxit ruinas animarum.* God requires this of you, as you well know, that you ſhould be the Salt of the earth, ſeaſoning all places and all companies where you come with Religion and Goodneſs: And although it will be your lot to converſe ſometimes with Publicans and Sinners, as your Lord and Maſter did, yet let it be always to reclaim them, to do them good, and more eſpecially to give them good Example, as he did; but by no means to incourage them in their Sins by ill Example, for you know that *Suadet loquentis vita non Oratio,*

Oratio, and *Dicta factio deficientibus erubescunt.*

I have read of a Gentlewoman that turned Atheist upon this account, that she living under a great Doctor that Preached excellently, was very Learned, but lived very licentiously, and this was no wonder, for she saw plainly, that he was but in jest when he was in the Pulpit, and that he did not really believe himself what he preach'd to others, and ignorance will think why should it fear, where knowledge dares venture? And alas! *Dicta factis deficientibus*, what do they signify? But I hope I shall not be misunderstood, that hereby I intend to aspersе the Sacred Function in general, far be it from my thoughts, for I am verily perswaded, that the Church of *England* is through the good providence of God, and the wise conduct and incouragement of the Governours thereof,) blest at present with as Learned, Able, Orthodox and Pious a Ministry in general, as ever possibly it had since the first Reformation of Religion.

My design is principally by way of Caution to our worthy Clergy, against the Fanaticks of our times, and that none of our Clergy might afford them any cause of advantage herein to improve against us; who are as studious to search after the slips and failings in our Ministry, maliciously to aspersе the Church: Just as Sir *Edwin Sands* relates, that the

the malicious *Jews* in places where they live among *Christians*, are very curious to ſpy out and diſcover the pious frauds of the Fryers, in forging of Miracles, not out of Love or Deſign to have things reformed, but out of Hatred to Chriſtianity to aſperſe the Chriſtians.

In the next place, I would humbly propoſe this to our Clergy, that according to their intereſt and opportunity they would mainly and principally intend the promoting of the ſpiritual welfare of the worthy Gentry, by indeavouring to work upon their hearts and Conſciences a lively ſence of God and Religion, by Wiſe, Humble, Affectionate, Religious Exhortation, Reproof, Advice and Counſel, together with Pious Converſations; and when you have once gained them a great part of your work is done in your Pariſhes and Precincts: make once but the Gentry and Principal Perſons the affectionate Patrons of Religion and Vertue (the greateſt Honour and Glory they are capable of in this world) and all their Tenents and Dependents will quickly follow, and with great eaſe you will reduce all the reſt under your Chatge (eſpecially as to their outward deportment;) and this good and honeſt policy you may learn from an Enemy, even the wiſe and ſubtil Jeſuites.

But I muſt crave your pardon thus far, for what I have taken the boldneſs to ſay unto you: How much better could you ſay it to your

your ſelves, and ſo I hope you all either have or will do, and it would be a joy to me to have humbly preſented my thoughts and well wiſhes to you, and thereby expreſſed my affections, although you needed it not: (as a late worthy Author once expreſſed himſelf.) It will not I hope be unpleaſant to you, to be aſſured of your Friends fidelity, and to accept of what proceeds from his ardent deſires of your welfare, and of the Peace, Happineſs and Proſperity of the Church of *England*, as now by Law happily eſtabliſh'd. And that conſidering, that neither Laws, nor Government, to Governours, are ſufficient to uphold and maintain this excellent Fabrick, without thoſe ſolid ſupports of true and ſyncere Piety and Goodneſs, I hope you will pleaſe to excuſe me thus far, and let it never be ſaid of us in this Nation, *That the Prieſt and the Prophet have erred through ſtrong drink, they are all ſwallowed up of Wine, they are out of the way through ſtrong drink*; &c. Iſaiah 28. 7.

CHAP

CHAP. VI.

An Exhortation to all to live anſwerable to our Chriſtian Religion we profeſs.

I ſpeak to Gentlemen, to Scholars, to Divines, yea to all Perſons; we have an excellent Religion, the beſt in the world, let us I humbly beſeech you live ſomething anſwerable to it in our ſeveral ſtations; if our Religion doth not ſway with us, and regulate us, what is it good for, and what are we the better for it? Chriſtians doubtleſs ſhould be the beſt men in the world. Let us all therefore ceaſe to be as Monuments of ſhame and reproach to it, as if the holy Pen-men of the Scriptures had brought us *Vota magis quàm præcepta.* Think of that reproachful Proverb among the *Turks* (when they are ſuſpected or charged with unfaithfulneſs, or an unworthy action and behaviour,) Doſt thou think I am a Chriſtian; I heartily wiſh there were not too much occaſion given them by Chriſtians for this reflection. Let us for ſhame live ſomewhat anſwerably to our holy and excellent Religion, which we profeſs to believe and own, or elſe blot out of our Bibles the precepts of Juſtice, Righteouſneſs, Purity, Chaſtity, Temperance and Sobriety, Humility, Patience, Loyalty, *&c.* or renounce our Chriſtianity

ſtianity; for *Inter Chriſtianum & Gentilem non tantùm fides oportet, ſed etiam vita diſtinguere.*

And may we be all a little ſerious, and thus argue with our ſelves every one of us, Am not I a Chriſtian? What is it therefore that the holy and excellent Religion of the ever bleſſed Jeſus requires of me? Is it not to love God before all things, with all our Hearts, with all our Souls, with all our Strength, and to love our Neighbours as our ſelves; to be Juſt and Honeſt, to be Sober, Temperate and Chaſte, abounding in Love and Charity even towards our very Enemies; not to ſwear at all in our ordinary Communication; to be Dutiful and Loyal to our Prince and Governours, to obey his Laws, to render unto *Ceſar* the the things that are *Ceſars*, and unto God the things that are Gods; to ſubmit our ſelves to thoſe that have the ſpiritual rule and overſight of us, that watch for our ſouls, to abandon all Faction and Schiſm, Errours and Hereſy, to love one another, and to labour and endeavour after unity and peace among all Chriſtians; that ſo we may all live in unity and love together as Children of one and the ſame Father, as Servants of one and the ſame Lord, being all of one Houſhold and Family, of which Chriſt is the Head and Governour.

To be all of Holy and Exemplary lives, to be Univerſally Good and Vertuous, beyond the extent of the moſt ſublimeſt Philoſophy that

that ever was in the world, we having the greateſt and cleareſt light of truth, the moſt powerful aſſiſtances of Divine Grace ever afforded to the Sons of men, together with the great encouragement by the higheſt aſſurances poſſible of moſt high, excellent and glorious rewards of happineſs and immortality, ſo tranſcendent beyond all our thoughts and imaginations, ſuch as neither eye hath ſeen nor ear heard, nor ever entred into the heart of man to conceive.

If this be the Sum of the Chriſtian Religion, which I think every one of us muſt acknowledge, let us in the next place look among our ſelves with an impartial eye, and ſee how little of this excellent Religion is to be found among us in our lives and converſations; may we not cry out with him that ſaid *Quid verba audiam, facta non video*? Oh how little of the footſteps thereof is to be found among the greateſt part of Chriſtians, and us alſo in this Nation? Is there not an apparent defection among us, either to Atheiſm and Prophaneneſs on the one hand, or elſe to Hypocriſy and Fanatiſciſm on the other hand, if we do not wilfully ſhut our eyes and will not ſee?

Alas! may we not behold the Ambitious man, by proud Atheiſm dethroning of his Maker, carrying on his Ambitious deſigns in our days *per fas & nefas*, by troubling the quiet of his Neighbours, by oppreſſion, vio-

lence and wrong, yea ſometimes proudly contemning his Prince, Gods Vicegerent, by Seditious and Rebellious practices, ſhaking the Crown and Government, expoſing the peace and welfare of the Nation, ſpeaking out aloud, Chriſtian Religion ſtand by, I will have nothing to do with thee, thou wilt trouble my conſcience, and hinder me in my deſigns I am reſolved upon?

The unjuſt man ſays, I have an Eſtate to get in haſte, and I muſt of neceſſity uſe tricks and devices, I muſt couſen, lye, oppreſs and devour the Poor, thou Chriſtian Religion art an enemy to theſe things, and thou wilt by thy niceneſs and ſcrupuloſity trouble my conſcience, and hinder my profit and unjuſt gain, therefore ſtand by.

The greedy, covetous Uſurer ſaith, I am reſolved to increaſe my heaps, and fill my Bags, for however I have thouſands lying by me, I am ſtill very poor, and therefore am reſolved to have more; the Grave and the barren womb ſhall be ſooner ſatisfied than I, I can never be otherwiſe ſatiated, let who will ſuffer for it; therefore Chriſtian Religion, except thou wilt allow all theſe my darling Luſts, I will have nothing to do with thee: Stand aſide.

The Drunkard and Glutton ſaith, I neither will part with my Cups or my Delicacies, my Feaſts, Banquets and Debauches; depart therefore from me Chriſtian Religion, with thy

thy Temperance and Faſting, and thy thin Chops, I hate to give thee entertainment.

The Adulterer ſays, What ſhall I part with my ſweet dalliances, my unlawful Embraces, my delightful Company, and be ſubject to the ſtrict Laws of Chaſtity, I cannot abide to think on it? What, not ſo much as to look on a Woman to luſt after her? Away Chriſtian Religion, I abhor thy Doctrine and Precepts, I am reſolved not to part with my Whore yet.

The Prophane Atheiſtical Swearer and Curſer ſaith, although I get nothing by my Oathes and Hectoring but diſhonour and contempt; and although I have no temptation to it poſſible, I will not part with my beloved cuſtom, becauſe I will appear to be of a great and bold Spirit, that dare defy even God himſelf, yea Hector *Jupiter* himſelf, when he thunders: Stand far off from me therefore Chriſtian Religion, thou pitiful and deſpicable thing, fit only to cheat and couſen Fools.

The Malicitious and Revengeful man ſays, I am reſolved to be even with may Adverſary, I will revenge my ſelf to the utmoſt, for I love to gratify my paſſion; do you think that I will ever ſtoop to that cowardly, deſpicable rule of loving Enemies? ſpeak no more of it, avoid hence Chriſtian Religion, I will have nothing to do with thee.

The Seditious and Diſloyal Perſon ſays, I abhor that folly of Loyalty und Subjection, I

am resolved to be *aut Cæsar aut nullus*, or however at least to be *Ego & Rex meus*; I am as fit to Govern as the best, and am therefore resolved not to be a Subject, (but as soon as any opportunity offers it self,) by Sedition and Rebellion to carry on my design, to attain my ends; away therefore Christian Religion, except thou wilt suffer *Julian* to be thy Expositor.

The Proud, Peevish, Self-conceited Nonconformist, the Plague of the Reformation, says I will hug my darling Scruples and Opinions, although never so absurd; I am resolved never to be satisfied, never to be reconciled, and never to be at rest, until I have pulled down the Antichristian Hierarchy of Prelacy, and laid it level with the ground, together with the Church of *England* that hath its dependence thereupon; for let there be ten thousand of the clearest Arguments possible brought against me, I can quickly resolve them all with this Answer, that nevertheless it is against my Conscience to conform, and until I have my will and my end to be obtained, I am resolved never to be satisfyed: Stand by Christian Religion, except thou wilt say as I say, and come over to my Conscience and Subjection.

And very many of the Traders of all sorts among us, every one in putting off his Wares saith, how shall I trade and get what I would have, if I should entertain this Christian Religion?

ligion? It would hinder much my gains, and my Lying, Swearing and Forſwearing, and all my tricks of Over-reaching, Cheating and Couſenage; alas! I cannot then live, therefore of neceſſity I muſt renounce this Chriſtian Religion: Come therefore not near me, I will have nothing to do with thee for fear of troubling my Conſcience, and hindering my Profit and Livelyhood.

The Hypocrite crys out, Thou Chriſtian Religion art too honeſt for me to deal with, I hate ſincerity, therefore I will have nothing more to do with thee, but to flea off thy Skin to be a covering for my Knavery, and ſome other of my Brethren aforeſaid: And ſo farewel Chriſtian Religion, I matter not what becomes of thee.

I might have inſtanced in many more particulars, but this may ſuffice to gueſs at the the reſt. Thus alas! How many in this Nation are guilty of defying God, of renouncing their Chriſtianity, he that hath but half an eye may eaſily diſcern, and that this is really the voice of their actions which I have repreſented to you.

And now let us be ſober, wiſe and ſerious, and judge truly of things; was it ever known in any age, that a Nation and People ever proſpered, that contemned God and Religion? Hath it not been well and truly obſerved, that the *Roman* Empire always beſt flouriſhed, when it was the greateſt Reverers of the

Gods? So that what can be a more fatal and prodigious prognoſtick to us in this Nation, than this great and general contempt of God and his Laws, and of his Vicegerent? How can we expect to have the holy Chriſtian Religion, the Reformed Chriſtian, the Proteſtant Religion continued to us any longer, when we defy, reject, reproach and diſhonour it by our wicked lives?

How many of the Heathens will riſe up in Judgment againſt us at the laſt, that had only the light of nature to direct them; as the Apoſtle ſpeaks, *Rom.* 2. 14. *The Gentiles, which have not the Law, do by nature the things contained in the Law*: As for inſtance, *Ariſtides* is famous for Juſtice; *Epaminondas* for prudence and all moral vertues, *Curius* for Temperance, Courage, Honeſty and Frugality; *Thraſibulus* for Integrity and Love to his Country; *Trimoleon* for Moderation and Humility in a proſperous Condition, and for love to his Country: And when *Socrates* was upbraided by one that viewed his mean out-ſide, for being one of an ill nature, he anſwered, true it is that I am ſo by nature, but I have altered it, and made it good by Philoſophy. And as it is related of one *Hiero* a King of *Cicily*, who although at firſt, he was very rude and intractable, yet afterwards giving himſelf to Learning, he became a man of great note; as alſo many others.

Now

Now if theſe wiſe Heathens did thus far improve the weak and glimmering light of Nature, to attain ſo great perfection in Vertue; how ſhould we, who together with the light of nature have the aſſiſtance of Divine Revelation, have the light of the Goſpel of the bleſſed Jeſus, who came from Heaven to reconcile us to God, to teach and inſtruct us both by Doctrine and Example, and give us the aſſiſtance of his Spirit; how much ſhould we outſtrip and go beyond them in all Vertue and goodneſs?

And how prevalent the holy and excellent Religion of the ever bleſſed Jeſus would be upon us, if we would but honeſtly and ſyncerely embrace it, was ſufficiently manifeſted in the primitive and firſt times of Chriſtianity, and in all Ages hath appeared more or leſs in thoſe that have really and affectionately embraced it? I have read of an excellent Saying of *Lactantius* Scholar to *Arnobius*, who lived about the fourth Century, *Anno.* 308, who ſpeaks thus, 'Give me (ſaith he) a fierce 'and contentious man, and if he will but ap-'ply himſelf to the Grace and Inſtitution of 'the Goſpel, he ſhall become as mild as a 'Lamb: Give me a Drunkard, or a Lacivious 'Perſon, with this Doctrine I will make him 'Chaſt and Sober: Let a Covetous Man hear-'ken to this Doctrine, and he ſhall preſently 'diſperſe his Money as Charitably as before 'he raked it together ſordidly: Give me a

'Timerous and Cowardly Perſon, this Re-'ligion ſhall preſently make him Valiant, and 'deſpiſe death and danger, *&c.* In the primitive times, believing was not an excuſe for diſobedience, or a commutation for a holy life, but a foundation of obedience to all the Laws of God; as a late Author ſpeaks.

Now may not our bleſſed Lord and Saviour thus argue the caſe with us? after much patience and forbearance with you, I am reſolved my holy Religion and Inſtitution ſhall not be any longer abuſed by you; the Religion of that Impoſtor *Mahomet* will beſt ſuit with you, is fitter for you, or any falſe Religion elſe, or none at all, my Religion ſhall no longer be deſpiſed and neglected by you: I will now think of tranſplanting my Religion hence, and the poor, ignorant *Americans* ſhall enjoy the light of my Goſpel, that you have ſo long enjoyed and abuſed.

Many of the Heathens have lived far more juſtly and ſoberly from their light of nature than you have done; How would they have rejoyced in the Revelations of my Goſpel, and conformed their lives thereto? When that weak, glimmering and imperfect light of nature afforded to them, was ſo pleaſing and acceptable to them, and they by their diligent and difficult labour and induſtry, ſo much improved the ſame, and lived more conformable thereto, than you Chriſtians to the light of my Goſpel.

And

And this is no new thing, that now I am about to do to the Chriſtian world, (if they ſpeedily repent not:) Thoſe once famous and flouriſhing Churches of mine in *Aſia*, when they abuſed the light of my truth, and corrupted themſelves, and would not be reformed, would not repent, and do their firſt works, I quickly removed my Candleſtick out of his place, removed my Goſpel from them, and delivered them over to Captivity and Slavery, Ruin and Deſtruction, and the ſame Rod is in my hand ſtill; how can you therefore but expect in juſtice, the ſame iſſue and event, when your ſins are come to the ſame height as ever theirs were, and that ye will not take warning and repent, and return to the primitive Simplicity and Integrity of Chriſtianity, for what is the Weſtern Church more to me than the Eaſtern? And indeed why ſhould I continue my Religion any longer to you, to ſlight and contemn it, to reproach and defame it? When it is made of little other uſe among you. Is it not the very voice of your daily actions, depart from us O Lord, for we deſire not the knowledge of thy Laws?

CHAP.

CHAP. VII.

The great cauſe of fears we may juſtly lye under in Chriſtendome; *and to perſwade to unity.*

LEt us therefore ſeriouſly now conſider things, and what dreadful fear we may very juſtly lye under; and in truth why ſhould we deſire to have a Religion continued to us, which it is too apparent we do not like, is unacceptable to us, and which we do not love, nor will be regulated by? What further uſe can this holy and excellent Copy be to us, who abhor to write after, and to follow it? Any Religion or no Religion may beſt ſute with Chriſtians of Heatheniſh lives; may we not in juſtice ſhortly expect to hear in our Temples (if we ſtill go on in our contempt of God) that dreadfull voice reported to be heard in the Temple of God in *Jeruſalem*, immediately before the deſtruction thereof, and the Captivity and ruin of the *Jewiſh* Nation, *Migremus hinc*; and that the abomination of deſolation ſhould be ſet up there, the dreadful conſequences of which revolution (he that ſhall deliberately read the Story) will make his Ears to tingle, (as it is related by *Joſephus*) it being the total Ruin and Subverſion of

of the *Jews*, both of their Place and Nation, although they they were once the choſen and beloved people of God; a woful ſpectacle for their contempt of God and their *Meſſia* the ever bleſſed Jeſus, and Life and Salvation by him, and Crucifying the Lord of Glory to all the future Ages of the world to the end thereof. Alas! when God departs, and forſakes a Nation or People, then their peace and happineſs leaves them, what then can be expected but *Pandora*'s Box, nothing but Plagues, Calamities, Miſeries and Confuſions?

And are not the Judgments of God eminently abroad in the Earth, and doth not he ſeem by his Providences to threaten *Chriſtendom*, and to be calling to remembrance their Sins and Iniquities, and ſeverely to puniſh the Chriſtian world? Is it not time therefore for us all to learn Righteouſneſs? For ſhall the Lion roar, and ſhall not all the Beaſts of the Foreſt tremble? Doth it not very much concern us, when God ſeems by his Judgments to be ſearching after our iniquities in *Chriſtendom*, ſeriouſly to bethink our ſelves of our great provocations, of our unchriſtian (if I may not ſay Heatheniſh) Lives and Converſations; and among the reſt, thoſe great Diviſions and Factions, thoſe Animoſities and Hatred that abound in the Chriſtian part of the world; a thing not to be much wondered at among Heathens, that know not God, (yea, many

many of them that worſhip the Devil.) But for thoſe that own the Chriſtian Religion, a Goſpel of Peace, to abound herein is the greateſt ſcandal poſſible to our holy Chriſtian Profeſſion. The Almighty calls therefore aloud to us all, to return to the Primitive Purity and Integrity of our Religion; and if ſo, then there would be neither place for Papal pride, Tyranny, Uncharitableneſs and Cruelty on the one hand, nor for Pride, Peeviſhneſs, ignorant Confidence, Factions, Diviſions, Hatred and Variance on the other hand. Alas! *Quis non vita etiam ſua redimat ſubmotum iſtuc* infinitum *diſſidii ſcandalum*, was the ſaying (as I have read) of the worthy *Martin Bucer.*

It is therefore Gentlemen a work very well becoming you, to ſet your ſelves againſt all Faction and Diviſion, earneſtly to promote the peace of the Church and State, that we may be all united at home: And in the next place, promote the Peace and Unity of *Chriſtendom*, a brave and noble work, (if it were poſſible to be effected) to unite all Chriſtians together in *Chriſtendom*, which wiſe and good men of all ſides have thought poſſible; but if in this reſpect you can do little, yet let us all wiſh and pray for the peace, happineſs and unity of the Chriſtian world, in the Language of our Church, *That God would inſpire continually the Univerſal Church with the Spirit of Truth, Unity and Concord; and grant that all they that do confeſs his holy name, may agree in the truth*

of

of his holy word, and live in Unity and Godly love.

And however as to ſuch, who although they deny the Infalibility of the Papacy, yet will every one claim it to himſelf, that affirm they are every one guided by the Spirit, and that adhere ſtrongly to thoſe tenents which are inconſiſtent with Government, Order and Peace of the world, (if ever you would preſerve peace and Unity,) theſe muſt be looked on as Religious Lunaticks, and ſo to be dealt with, kept from doing of miſchief. Conſider our holy Profeſſion enjoyns us nothing more than Unity and Peace, to ſpeak the ſame things, to be all of one mind, to ſtudy peace, to keep the unity of the Spirit in the Bond of of Peace, to love one another, by which we ſhould properly diſtinguiſh our ſelves to be the Diſciples of Chriſt, which our Fanaticks will nevertheleſs contradict and gainſay, (although it be to reproach God himſelf;) for they will confidently affirm, that this which God requires of us is impoſſible, and that it is as poſſible to make all faces alike, as all Chriſtians to ſpeak one and the ſame thing, and to be united: And that to endeavour this, is to do as *Procraſtes* did with thoſe that lay in his Bed, with horrid cruelty to bring all men to the ſize thereof. When in truth they herein plead but for their Luſts and Vices, and becauſe they be unwilling to bring their lives to the rule God hath given, they would wickedly

kedly pervert the Rule, and make it ſute with their Luſts.

For the great hinderance of this Unity, Peace and Love, ariſes from our Pride and Self confidences, our Peeviſh Tempers, our Luſts and Paſſions, which we ought to mortify and ſubdue, if we would be Chriſtians as we profeſs our ſelves to be; this excellent deſign of Unity and Peace among all Chriſtians might meet with its deſired effect. I have read of St. *Ambroſe*, that he ſhould ſay, *Si virtutem finis ille maximus ſit, qui plurimorum ſpectat profectum, moderatio omnium pulcherima eſt*; if that end of Vertues be the greateſt, that looks at publick good, moderation is of all the moſt beautiful. And it is ſaid of the *Thebans*, that they made *Harmonia* a Goddeſs, they accounted her the Defender of their City; and ſurely ſhe may be well accounted the Upholder of the Univerſe, for by Order, Agreement and Peace, the whole world ſubſiſts, and God in Scripture is ſtyled the God of Order: Therefore as one ſays well, Harmonious Diſpoſitions that are for Order and Government, Unity and Peace, have much of God in them; there is a Nobleneſs in ſuch hearts.

And doubtleſs thoſe Principles, Doctrines and Deſigns, which moſt promote the great end and deſign of Chriſtianity, *viz.* The making men really good and vertuous, and for the uniting us all together in mutual Love and Charity,

Charity, as Brethren all of one great Family, of which Chriſt is the head, will own God their Author. So likewiſe all thoſe that are of Dividing and Schiſmatical Principles and Practices, whoſe very end and natural tendency is diſturbance, to order Government and Peace in the world, are certainly from the Devil, that *Abaddon* and *Apollion*, the great Deſtroyer, whatever their Pretences otherwiſe may be.

And now I think theſe truths which I have preſented before you, are worthy of our moſt ſerious thoughts and conſiderations, and that it is high time (when Gods dreadful Judgments are abroad, that ſhake the Foundations of *Chriſtendom*) to leave off Jeſting and Drolling with God and Religion. Sharpneſs of Wit, (as a Learned Author hath obſerved) hath commonly with it Pride and Levity, two ill Companions; therefore take heed and conſider truly, that wit and wiſdom are far different things; it is true, that wit well improved by ſound Study, by time and experience, improves into wiſdom at laſt, for wiſdom is not born with us into the world; yea, wiſdom is a ſolid and ſerious thing, it teacheth us to conſider truly and fully of all things, to look beyond the ſurface or firſt repreſentation and appearances of things; and if Gentlemen and Scholars will not ſtudy and conſider things truly, if they become careleſs, and lay aſide conſideration, what uſe will all

the

the Pious and Learned Books in the world be for any more, but to be conſumed and deſtroyed, and the Religion of *Mahomet* to be ſpeedily expected among us, for that will beſt befit an inconſiderate age, given up wholly to their ſenſualities, to gratify their carnal appetites; for nothing will certainly pleaſe more ſuch ſenſualities than a *Mahumetan* Paradice.

But I hope better things, and that Gentlemen will yet be like Gentlemen, Knowing, Learned and Wiſe; and let every one of you argue with your ſelves thus, What although I am deſcended of a Noble of a Gentile Family, and am poſſeſt of a fair Eſtate, enjoy the fulneſs of all earthly felicities, have a numerous train, and live in great Pomp and State; yet hath not the wiſeſt Mortal that ever lived (even wiſe *Solomon*) after he had experienced the fulneſs of all theſe things in a greater meaſure then ever any before or ſince hath done, and being inſpired with wiſdom from God, concluded thus, *that Vanity of Vanities, all is Vanity and Vexation of Spirit.* And ſhall I be ſo unwiſe, as to put any other value or eſteem upon all theſe, far leſs injoyments that poſſibly I may poſſeſs: Is not that a prudent Saying,

Si tibi Pulchra Domus, ſi ſplendida menſa, quid inde?
Si tibi ſponſa decens, ſi ſit Generoſa, quid inde?

Annos

Annos ſi regnes felix per mille, quid inde?
Jam cito prætereunt vanitas & nihil inde.

To which we may add Mr. *Quarles* his concluſion of the Life of man;

His Breath's a Bubble, and his days a Span,
'Tis Glorious miſery to be born a man.

As alſo that of a Noble Peer of this Kingdom, *viz.* the Earl of *Manheſter*, in his *Almondo*, to expreſs *Quid Sum*;

Quis fando Explicare queat?
Pulvis & Aer, this I know,
Et in pulverem reverteris, this is ſure.
That, *Homo eſt morbidum, putre, Caſſum,*
Et in non hominem vertitur omnis homo.

Here is our great Kindred,

Our Dwelling is, *Inter Pulices & Culices*, amongſt Flies and Fleas, our Quality vile, our Weight lighter than Vanity, our Worth nothing.

What then is our being? *Somnium & Dolor.*

And now proceed on, and ſay to your ſelf, ſhall I be ſo ſottiſh and unwiſe, not to underſtand and take things as they truly are? Can all my Honours and Abundance ſecure me one

moment from moſt of the Hazards and Caſualties, Sickneſſes and Diſeaſes, incident to the meaneſt? Can all that I have, bribe and keep off Death a moment, but when he appears and ſtrikes, I muſt ſubmit to him, and be parted from all my ſweet enjoyments? Will there then be any difference between me and the pooreſt Begger in the Grave? Will not the moſt skilful Artiſt be unable after a little time to find out a diſtinction between our Bones or our Duſt? Am I not in this reſpect rather in a worſe condition than the pooreſt Mortal, by being intruſted with a greater talent, and ſo have a greater account to make to God? and am I not under greater Temptations in this world, together with vaſt cares that attend me? ſo that well might the Father ſay, *Periculoſior eſt mundus blandiens quam fulminans.* Am I not ſubject to the envy of many, and many times in great ſolicitude to defend what I have from deceit and wrong, if not from injuſtice? but more eſpecially am I not under the continual temptations, to deſpiſe or forget God, and to violate his Laws, to lean upon my wealth, while I fall from God? What temptations do I lye under to Pride, Vain-glory, Gluttony, Drunkenneſs, Luſt, Envy and Revenge, and a many other vices and enormities? No wonder then that it was wiſe *Agurs* Requeſt to God, *——Give me neither Poverty nor Riches,——Leſt I be full and deny thee, and ſay who is the Lord?* &c. *Prov.* 30. 8, 9. As alſo

that

that our bleſſed Saviour, the Wiſdom of his Father, out of compaſſion to our ſouls, ſhould ſet before us this great danger we are in; and told us, *How hard a thing it is for a rich man to enter into Heaven.* And alſo *Solomon*, Prov. 23. 4. *Labour not to be Rich.*

Beſides, how uncertain are theſe outward enjoyments in reſpect of their continuance? Is it not truly ſaid in the 5*th* Verſe of the 23 *Prov.* aforeſaid, that *Riches have Wings and fly away like an Eagle*, &c. Have not I examples before my face daily, of many that were in as flouriſhing a condition as my ſelf, and have ſuddenly come to Poverty and Ruin, and been brought down to a mean and low condition? And can I be ſecure that it ſhall not be my lot and portion before I leave the world? But however if this be not my condition, if what I have be not taken from me; yet I know not how ſoon I may be taken from them, and muſt lye down in the duſt as well as thoſe who have gon before me.

Now if things are thus, why ſhould I delude my ſelf, but conſider them as they thus truly are, and not as they ſeem to the injudicial, leſs conſidering, and leſs knowing part of mankind, who will not be at the pains to underſtand beyond the ſurface of things? Is it not therefore the higheſt wiſdom to be Sober, Serious, Wiſe and Conſiderative, and to take the advice of God the Supream Wiſdom, and in all things to be regulated by him

in my paſſage and pilgrimage through the Wilderneſs of this world?

And if I believe that I have an immortal Soul, I muſt needs deſire that it ſhould be for ever happy; and if that be truth that the worthy Dean of *Canterbury* hath affirmed from the Sacred Scriptures, *That if we allow our ſelves in the practice of any known ſin, we intercept our hopes of Heaven, and render our ſelves unfit for eternal life, and that this life is the time of our preparation for a future eſtate; that our Souls will continue for ever what we make them in this world. Such a temper and diſpoſition of mind as a Man carries with him out of this life, he ſhall retain in the next; and that 'tis true indeed, that Heaven perfects thoſe holy and vertuous diſpoſitions which are begun here, but the other world alters no Man as to his main ſtate. And that if we do not in a good degree mortify our Luſts and Paſſions here, Death will not kill them for us, but we ſhall carry them with us into the other world. And that if God ſhould admit us ſo qualified into the place of happineſs, yet we ſhould bring that along with us, which would infallibly hinder us from being happy; our cenſual inclinations and deſires would meet with nothing to gratify them withal.*

Now if this be true Divinity, as I have no reaſon to queſtion, what dreadful dangers ſhould I involve my ſelf in, if I ſhould accuſtom my ſelf to a ſinful courſe of life, and protract my repentance to the expiration of my days, to my time of ſickneſs, or my death bed?

bed? Do not theſe things deſerve to be ſeriouſly deliberated upon in my health and ſtrength? And ought I not wiſely to make the concluſion of the ſaid Noble Peer before mentioned, *Si natus ſum plorans, ſi moriar plangens, nolo ego vivere ridens,*

Hoc Tantum volo.

Animam meam ornare, qua Deo & Angelis mox præſentanda eſt in Cœlis.

I ſee plainly now, it is my greateſt intereſt to be Religious, to be Virtuous and Good, to Know, Love, Honour and Serve my Creator, to furniſh and adorn my ſoul with all Chriſtian Graces, that I may be fitted for the Heavenly Manſions: And while I live here, may enjoy that ſweet ſatisfaction and tranquillity of mind (the only portion of virtuous Souls) which will render every condition comfortable to me, make me ſmile in a Storm, and under the darkeſt and gloomieſt providences to ſee light and comfort, yea, make every thing amiable unto me. To conclude in ſhort, that I may live happily, and dye comfortably, which is all that can be wiſhed for in this life.

And now may I here ſet before you this paſſage of a late worthy Author; 'Thus our great 'Maſter *Ariſtotle*, ſaith he, hath told us, That 'if our pleaſures did look upon us when they 'come to us, as they do when they turn their 'backs and leave us, we would never entertain 'them: theſe goodly things have their *Recipiſti*

 'written

'written upon them, *Son, remember thou hast 'received thy good things*, &c. How many of 'those think you (saith the Author) who 'out of their opinion of skill and strength, 'hath given free entertainment to the world, 'and made large use of it, when their time 'and hour came, would rather have gon out 'of some poor Cottage, than out of a Princes 'Palace, and have lived with no noise in the 'world, that so they might have died with 'some peace. *Charles* the 5th, the Prince of 'Parma, and sundry others, though they lived 'in all pomp and state, yet at their death they 'desired to be buried in a poor *Capuchins* 'Hood.

I hope Gentlemen you will accept of plain reason and truth, although coming to you in a plain and Country Dress without Ornament of Language; Fine Words and Complement usually have a prevalency with Ladies, but it is Reason that is (or should be at least) most acceptable to, and most prevalent with men, especially with Gentlemen, that better part of Mankind, the well educated, the best instructed, the most knowing part of the world, with them especially, the universal reason of all Mankind, the *Jus Naturale*, should prevail. I cannot but express my respects I bear for a Gentleman, that is such, and truly deserves that name: And this brief Essay proceeds therefrom, designing next to the honour of God and Loyalty to my Sovereign, the

Credit,

Credit, the Honour, the Profit of the Gentry of *England*, their greateſt intereſt and happineſs, their higheſt concern, the welfare both of their Minds, Bodies, Eſtates and Families, their felicity both Temporal and Eternal.

Gentlemen, as the Son of *Syrach* ſpeaks, *Eccluſ.* 39. 20. *Wine and Muſick rejoice the heart, but the love of wiſdom is above them both.* The great deſign and main end of Gentlemen in all their ſtudy ſhould be a ſolid piety, according to that ſaying, *Finis ſtudiorum ſit erudita pietas.* You had better been without an Eſtate then without this; for as *Solomon* ſpeaks, *Prov.* 26. 1. *As Snow in Summer, and as Rain in Harveſt, ſo honour is not ſeemly for a fool.* I hope I may propoſe this to you in the words of the Royal Martyr to his Majeſty that now is, (in his Εἰκὼν Βασιλικὴ,) *It* is better to be *Charles le Bon*, than *Charles le Grand*, it is better to be Good than Great.

CHAP. VIII.

Cautions to Gentlemen, to take care to preserve their Estates, by wise management of them.

I Hope it will be now needless further to pursue my design, and to beseech you not to dishonour and degrade your selves by any sordid, base and unworthy Actions; but to uphold and keep up your eminency and Repute in the world, to maintain your honour, and that by actions truly Generous, Noble and Excellent, and this the rather upon this further consideration, that the Gentry are usually the object of the Common peoples hatred; doubtless you have many Enemies of the vulgar, who have of a long time had an aking tooth at your Grandure and Estates, and you may be sure you are the objects of their envy, witness the designs of the Levellers in our late times; take heed therefore you do not cherish an Enemy in your own bosom also, I mean your Intemperance and Excesses. Let this therefore be in the number of your Litanies, *A meipso Libera me Domine*; and be you solicitous to preserve your Estates, as from the Assaults of others, so more especially from the Assaults of your own Extravagancies,

gancies, Riot and Exceſs. May I propoſe a few things for your welfare and preſervation of your Eſtates and Fortunes in the world.

Live anſwerable to your ſelves and to your Eſtates, but not above them; and beware of Suretiſhip, this being a fault that the beſt natures are moſt incident to. Great reaſon that Gentlemen ſhould be warned of the danger hereof, and that their generous and friendly natures do not prejudice or undo them, there being very many inſtances that many Families have been ruined thereby. And certainly no charity ſhould lead a man out of deſire to ſave his friend, wilfully to ruin himſelf, and offer up himſelf, Wife and Children, a Sacrifice to Friendſhip.

Compute therefore often your incomes and diſburſments, that ſo you may ſee whether you go forward or backward in your Eſtates; and think this no deſpicable Counſel, for if this advice had been followed, it had preſerved many a gentile and worthy Family from ruin in this Nation, that are come to nothing. A Gentleman of Four or Five Thouſand Pounds *per Ann.* may as ſoon be undone, as a Gentleman of Two or Three Hundred, when he will every year exceed his Income and Eſtate; eſpecially when it meets alſo with other chances and contingencies unſeen and unthought of, which very many times fall out in the world. Expect not therefore impoſſibilities, but if that

you

you yearly ſink in your Eſtate, at laſt it may end in beggery.

And think ſeriouſly what entertainment you are like then to meet with in the world, eſpecially from the common ſort of people: It is true, that *Donec eris felix multos numerabis Amicos*; but alas! then you will find things far otherwiſe. In time conſider therefore to prevent this miſchief, by retrenching your Expences, and reducing them to be anſwerable at leaſt to your Eſtates, that you come not to *Julius Cæſar*'s Reckoning (as a late Author hath it,) who when he had conſidered of his Eſtate and ſumm'd it up, and found how great a Sum he was indebted beyond what he was worth, ſaid merrily, *Tantum me oportet habere, ut nihil habeam*; ſo much muſt I have, that I may give every man his own, and my ſelf have nothing. Now doubtleſs, it cannot be prudent therefore to live to the utmoſt extent of an Eſtate, but to live above an Eſtate, what leſs can it be but the height of madneſs and folly?

Get faithful Servants, and that they may be diligent and faithful to you, promote Religion among them; if they are not under there ſtraints of Religion and Conſcience, I know not how they ſhould prove Good Servants, for it is moſt certain that it is true Religion, that makes Good and Loyal Subjects, and good diligent and faithful Servants: Do not therefore corrupt and debauch your Servants,

by

by promoting what is ſinful in them, either by your countenance or command, for that is directly acting againſt your own great intereſt.

Gentlemen, may I humbly tender this further to your conſideration, whether it might not better become you, and be alſo for your real advantage, to be more reſident upon your Eſtates, and at your ancient Manor-Houſes and Habitations in the Country, not only to keep them up in good repair, but to keep up and maintain your Honour, Splendour and Repute, by the ancient and good Houſe-keeping and Hoſpitality, and there to live as petty Monarchs in your own Principalities; and to well-manage and govern your Tenants and Dependants, to ſerve your King and Country, than to expend your Eſtates, (as I doubt many do at this day) obſcurely in hugger mugger, in private and ſtreight Lodgings in the City, where you are unknown, and little ſeen or taken notice of. And whether this retirement unto the City be not leaving of the Country naked and expoſed, and in a ſort alſo a degrading and debaſing of your ſelves, yea, bringing you into diſhonour and contempt; when if within your more proper orbs and ſtations in the Country, you would doubtleſs appear with greater magnificence and ſplendour, not only to your Tenants and Dependants, but to the whole Country round about you; and without doubt might hereby be happy inſtruments to promote and further Religion, Loyalty and

Peace,

Peace, thoſe great bleſſings to a Nation.

Think it no diſparagement to you, to mind your Eſtates and the well management thereof, to be frugal and thrifty in meaſure and with prudence; for if you be never ſo noble or gentile, and yet want an Eſtate to maintain your grandure and honour, it will certainly be your diſparagement, and will render you contemptible in the world, eſpecially to common people, who look only on the outſide of things: And further, this is found by experience to be true, that as Care, Circumſpection and Frugality, tend to get an Eſtate, ſo it alſo is very neceſſary in preſerving an Eſtate; I have therefore often wondered much, that our *Engliſh* Gentry and Nobility travelling into *Italy*, at their return are not tinctured with the *Italian* thrift and good Husbandry, as well as with that which I am ſure is far worſe, their vices.

Conſider Gentlemen, is it not a lamentable ſpectacle to behold Gentile, yea ſometimes Noble Families, to lye in ruin, deſpiſed and trampled upon, inſulted over by every one, yea many times by thoſe inferiour Mechanicks who have purchaſed their Eſtates: This is moſt deplorable, eſpecially when Vice and Wickedneſs have been the Authors thereof; for in truth, what other conſequence could be expected from Irreligion and contempt of God, Exceſs, Debauchery and Wickedneſs, in whoſe Families, while they were in being, none other Deities were uſually worſhipped

but

but *Ceres* and *Bacchus*, for as the Son of *Syrach* ſaith, *Eccluſ.* 40. 9, 10. *Unleſs a man hold himſelf diligently in the fear of the Lord, his houſe ſhall ſoon be overthrown. Death and Blood-ſhed, Strife and Sword, Calamities, Famine, Tribulation and the Scourge; theſe things are created for the wicked.*

I humbly conceive it would well become the care, wiſdom, and policy of the Nobility and Gentry of this Nation, to prevent this growing miſchief, that the wealth of the Nation be not transferred from the ancient Nobility and Gentry in *England*, to the Commonalty, and to Mechanicks and mean Spirited men, (who have acquired a great dexterity in getting and gathering together Riches, who think certainly that God gave them Bodies and Immortal Souls for no other end than to acquire wealth, *magna conatu magnas nugas agere,*) leſt it may not in proceſs of time give trouble again to Monarchical Government, (as I doubt it will be found to have done in our late times of Confuſion and Rebellion;) that watching an opportunity, they make not a freſh attempt to overthrow Monarchy once again in this Nation, and reduce us to a Commonwealth, for then farewel all the ancient Nobility and Gentry of *England*.

To prevent which miſchief, is not the leaſt end and deſign of theſe Lines, which therefore the Author hopes may procure him a pardon for his faults committed in this free

and

attempt; but considering also that he hath herein to do with Gentlemen (not of Surly and Sordid, but of Affable, Courteous and Benign natures, who will be easily perswaded to pardon error and mistake, especially when it is *Error Amoris*, he is less solicitous thereabouts.

Ben: Green
1737

Soli Triuni Deo Gloria.

MVSEVM
BRITAN
NICVM